BOOK VI

In the Name of God the Compassionate, the Merciful

The Sixth Volume of the Books of Rhymed Couplets (*Masnavi*) and Spiritual Evidences, which are a Lamp in the darkness of imagination and perplexity and phantasies and doubt and suspicion. And this Lamp cannot be perceived by the animal sense, because the state of animality is the *lowest of the low*, since they have been created to keep in good order the outward form of the lower world; and about their senses and perceptive faculties there has been drawn a circle beyond which they may not pass: *that is the measurement of the Mighty, the Wise,* i.e. He has made manifest the limited measure of their action and the range of their speculation, just as every star has a certain orbit and sphere of work to which its action reaches in the sky; or as the ruler of a city whose authority is effective within that city, but beyond that city's dependencies he does not rule. May God preserve us from His imprisoning and sealing and from that wherewith He has veiled those who are veiled! Amen, O Lord of all created beings.

دفتر ششم

In The Name of God The Merciful The compassionate

ای حیات دل حسام الدین بسی
میل می‌جوشد به قسم سادسی

O Life of the heart, Husamu'ddín,
desire for a Sixth Part has long been boiling.

گشت از جذب چو تو علامه‌ای
در جهان گردان حسامی نامه‌ای

Through the attraction of a Sage like you,
a Book of Husam has come into circulation in the world.

ش کش می‌آرمت ای معنوی
قسم سادس در تمام مثنوی

O spiritual one, I bring to you as an offering
the Sixth Part to complete the *Masnavi*.

شش جهت را نور ده زین شش صحف
کی یطوف حوله من لم یطف

From these Six Books give light to the Six Directions, in order that anyone
who has not performed the circumambulation may perform it.

عشق را با پنج و با شش کار نیست
مقصد او جز که جذب یار نیست

Love has nothing to do with the five senses and the six directions:
its goal is only the attraction exerted by the Beloved.

بو که فیما بعد دستوری رسد
رازهای گفتنی گفته شود

Afterwards, maybe, permission will come:
the secrets that ought to be told will be told,

با بیانی که بود نزدیکتر
زین کنایات دقیق مستتر

With an eloquence that is nearer
than these subtle obscure allusions.

راز جز با راز دان انباز نیست
راز اندر گوش منکر راز نیست

The secret is partner with none but the knower of the secret;
in the skeptic's ear the secret is no secret.

لیك دعوت وارد است از کردگار
با قبول و ناقبول او را چه کار

But the command to call the people to God comes down from the Maker:
what has he to do with acceptance or non-acceptance?

نوح نه صد سال دعوت می‌نمود
دم‌به‌دم انکار قومش می‌فزود

Noah continued to call for nine hundred years:
the unbelief of his folk was increasing from moment to moment.

هیچ از گفتن عنان واپس کشید
هیچ اندر غار خاموشی خزید

Did he ever pull back the rein of speech?
Did he ever creep into the cave of silence?

گفت از بانگ و علالای سگان
هیچ واگردد ز راهی کاروان

He said, "Does a caravan ever turn back from a journey
on account of the noise and clamour of dogs?

یا شب مهتاب از غوغای سگ
سست گردد بدر را در سیر تگ

Or on a night of moonlight is the running of the full-moon in its course
retarded by the dog's outcry?

مه فشاند نور و سگ عوعو کند
هر کسی بر خلقت خود می‌تند

The moon sheds light and the dog barks:
every one proceeds according to his nature.

هر کسی را خدمتی داده قضا
در خور آن گوهرش در ابتلا

Destiny has allotted to everyone a certain service,
suitable to his essential nature, in trial.

چون که نگذارد سگ آن نعره‌ی سقم
من مهم سیران خود را چون هلم

Since the dog will not leave off his pestilent howling,
I who am the moon, how should I abandon my course?"

چون که سرکه سرکگی افزون کند
پس شکر را واجب افزونی بود

Inasmuch as the vinegar increases acidity,
therefore it is necessary to increase the sugar.

قهر سرکه لطف همچون انگبین
کاین دو باشد رکن هر اسکنجبین

Wrath is vinegar, mercy like honey;
and these two are the basis of every oxymel.

انگبین گر پای کم آرد ز خل
آید آن سرکنجبین اندر خلل

If the honey fails to withstand the vinegar,
the oxymel will be spoilt.

قوم بر وی سرکه‌ها می‌ریختند
نوح را دریا فزون می‌ریخت قند

The people were pouring vinegar on him,
and the Ocean was pouring more sugar for Noah.

قند او را بد مدد از بحر جود
پس ز سرکه‌ی اهل عالم می‌فزود

His sugar was replenished from the Sea of Bounty;
therefore it was exceeding the vinegar of the inhabitants of the world.

واحد کالالف که بود آن ولی
بلکه صد قرن است آن عبد العلی

Who is a single one like a thousand? That saint.
Nay, that Servant of the High is a hundred generations.

خم که از دریا در او راهی شود
پیش او جیحونها زانو زند

The great rivers kneel before the jar,
into which there comes a channel from the sea,

خاصه این دریا که دریاها همه
چون شنیدند این مثال و دمدمه

Especially this Sea; for all the seas,
when they heard this mandate and tumult—

شد دهانشان تلخ از این شرم و خجل
که قرین شد نام اعظم با اقل

Their mouths became bitter with shame and confusion
because the Greatest Name had been joined with the least.

در قران این جهان با آن جهان
این جهان از شرم می‌گردد جهان

At the conjunction of this world with yonder world
this world is recoiling in shame.

این عبارت تنگ و قاصر رتبت است
ور نه خس را با اخص چه نسبت است

This expression is narrow and deficient,
for what resemblance exists between the vile and the most elect?

زاغ در رز نعره‌ی زاغان زند
بلبل از آواز خوش کی کم کند

If the crow caws in the orchard,
how should the nightingale cease its sweet song?

پس خریدار است هر یك را جدا
اندر این بازار یَفْعَلُ ما یشاء

Every one, then, has his separate customer
in this bazaar of *He does what He pleases*.

نقل خارستان غذای آتش است
بوی گل قوت دماغ سر خوش است

The dessert provided by the thorn-brake is fuel for the fire;
the scent of the rose is food for the intoxicated brain.

گر پلیدی پیش ما رسوا بود
خوك و سگ را شکر و حلوا بود

If filth is disgraceful in our opinion,
it is sugar and sweetmeat to the pig and the dog.

گر پلیدان این پلیدیها کنند
آبها بر پاك کردن می‌تنند

If the filyour ones commit these foulnesses,
the waters are intent on purification.

گر چه ماران زهر افشان می‌کنند
ور چه تلخان‌مان پریشان می‌کنند

Though the snakes are scattering venom
and though the sour people are making us distressed,

نحلها بر کوه و کندو و شجر
می‌نهند از شهد انبار شکر

In mountain and hive and tree
the bees are depositing a sugar-store of honey.

زهرها هر چند زهری می‌کنند
زود تریاقاتشان بر می‌کنند

However much the venoms show venomousness,
the antidotes quickly root them out.

این جهان جنگ است کل چون بنگری
ذره با ذره چو دین با کافری

When you consider, this world is all at strife,
mote with mote, as religion with infidelity.

آن یکی ذره همی‌پرد به چپ
و آن دگر سوی یمین اندر طلب

One mote is flying to the left,
and another to the right in search.

ذره‌ای بالا و آن دیگر نگون
جنگ فعلیشان ببین اندر رکون

One mote up and another down:
in their inclination behold actual strife.

جنگ فعلی هست از جنگ نهان
زین تخالف آن تخالف را بدان

The actual strife is the result of the hidden strife:
know that that discord springs from this discord.

ذره‌ای کان محو شد در آفتاب
جنگ او بیرون شد از وصف و حساب

The strife of the mote that has been effaced in the sun
is beyond description and calculation.

چون ز ذره محو شد نفس و نفس
جنگش اکنون جنگ خورشید است و بس

Since the soul and breath have been effaced from the mote,
its strife now is only the strife of the sun,

رفت از وی جنبش طبع و سکون
از چه از إِنَّا إِلَيْهِ راجعون

Natural movement and rest have gone from it—how?
By means of *Truly unto Him we are returning*.

ما به بحر تو ز خود راجع شدیم
و ز رضاع اصل مسترضع شدیم

We have returned from ourselves to Your sea
and have sucked from the source that suckled us.

در فروع راه ای مانده ز غول
لاف کم زن از اصول ای بی‌اصول

O you, who, on account of the ghoul, have remained in the derivatives of the Way, do not boast of the fundamental principles, O unprincipled man.

جنگ ما و صلح ما در نور عین
نیست از ما هست بین اصبعین

Our war and our peace are in the light of the Essence:
it is not from us, it is between the two fingers.

جنگ طبعی جنگ فعلی جنگ قول
در میان جزوها حربی است هول

War of nature, war of action, war of speech—
there is a terrible conflict amongst the parts.

این جهان زین جنگ قایم می‌بود
در عناصر درنگر تا حل شود

This world is maintained by means of this war:
consider the elements, in order that it may be solved.

چار عنصر چار استون قوی است
که بدیشان سقف دنیا مستوی است

The four elements are four strong pillars
by which the roof of the present world is upright.

هر ستونی اشکننده‌ی آن دگر
استن آب اشکننده‌ی آن شرر

Each pillar is a destroyer of the other:
the pillar water is a destroyer of the flames.

پس بنای خلق بر اضداد بود
لاجرم ما جنگییم از ضر و سود

Hence the edifice of creation is upon contraries;
consequently we are at war for well-being and woe.

هست احوالم خلاف همدگر
هر یکی با هم مخالف در اثر

My states are mutually opposed:
each one is mutually opposite in its effect.

چون که هر دم راه خود را می‌زنم
با دگر کس سازگاری چون کنم

Since I am incessantly struggling with myself,
how should I act in harmony with another?

موج لشکرهای احوالم ببین
هر یکی با دیگری در جنگ و کین

Behold the surging armies of my "states,"
each at war and strife with another.

می‌نگر در خود چنین جنگ گران
پس چه مشغولی به جنگ دیگران

Contemplate the same grievous war in yourself:
why, then, are you engaged in warring with others?

یا مگر زین جنگ حقت واخرد
در جهان صلح یك رنگت برد

Unless God redeems you from this war
and bring you into the unicoloured world of peace?

آن جهان جز باقی و آباد نیست
ز انکه آن ترکیب از اضداد نیست

That world is nothing but everlasting and flourishing,
because it is not composed of contraries.

این تفانی از ضد آید ضد را
چون نباشد ضد نباشد جز بقا

This reciprocal destruction is inflicted by contrary on its contrary:
when there is no contrary, there is nothing but everlastingness.

نفی ضد کرد از بهشت آن بی‌نظیر
که نباشد شمس و ضدش زمهریر

He who has no like banished contraries from Paradise, saying,
"Neither sun nor its contrary, intense cold, shall be there."

هست بی‌رنگی اصول رنگها
صلحها باشد اصول جنگها

Colourlessness is the origin of colours;
peaces are the origins of wars.

آن جهان است اصل این پر غم وثاق
وصل باشد اهل هر هجر و فراق

That world is the origin of this pain filled abode,
union is the origin of every parting and separation.

این مخالف از چه‌ایم ای خواجه ما
و از چه زاید وحدت این اعداد را

Why are we thus in opposition,
and wherefore does unity give birth to these numbers?

ز انکه ما فرعیم و چار اضداد اصل
خوی خود در فرع کرد ایجاد اصل

Because we are the branch and the four elements are the stock:
in the branch the stock has brought its own nature into existence.

گوهر جان چون ورای فصل‌هاست
خوی او این نیست خوی کبریاست

Since the substance, the spirit, is beyond ramifications,
its nature is not this; it is the nature of Majesty.

جنگها بین کان اصول صلح‌هاست
چون نبی که جنگ او بهر خداست

Perceive that wars which are the origins of peace
are like the Prophet whose war is for God's sake.

غالب است و چیر در هر دو جهان
شرح این غالب نگنجد در دهان

He is victorious and mighty in both worlds:
the description of this victor is not contained in the mouth.

آب جیحون را اگر نتوان کشید
هم ز قدر تشنگی نتوان برید

Still, if it is impossible to drain the Oxus,
one cannot deny one's self as much as will slake thirst.

گر شدی عطشان بحر معنوی
فرجه‌ای کن در جزیره‌ی مثنوی

If you are thirsting for the spiritual Ocean,
make a breach in the island of the *Masnaví*.

فرجه کن چندان که اندر هر نفس
مثنوی را معنوی بینی و بس

Make such a great breach that at every moment
you will see the *Masnaví* to be only spiritual.

باد که را ز آب جو چون واکند
آب یك رنگی خود پیدا کند

When the wind sweeps away the straw from the river-water,
the water displays its unicolouredness.

شاخه‌های تازه‌ی مرجان ببین
میوه‌های رسته ز آب جان ببین

Behold the fresh branches of coral;
behold the fruits grown from the water of the spirit!

چون ز حرف و صوت و دم یکتا شود
آن همه بگذارد و دریا شود

When it is made single of words and sounds and breaths,
it leaves all that and becomes the Ocean.

حرف گو و حرف نوش و حرفها
هر سه جان گردند اندر انتها

The speaker of the word and the hearer of the word and the words—
all three become spirit in the end.

نان دهنده و نان ستان و نان پاك
ساده گردند از صور گردند خاك

The bread-giver and the bread-receiver and the wholesome bread
become single of their forms and are turned into earth,

لیك معنیشان بود در سه مقام
در مراتب هم ممیز هم مدام

But their reality, in the three categories,
is both differentiated in grades and permanent.

خاك شد صورت ولی معنی نشد
هر که گوید شد تو گویش نی نشد

In appearance they have become earth, in reality they have not;
if anyone say that they have, say to him, "No, they have not."

در جهان روح هر سه منتظر
گه ز صورت هارب و گه مستقر

In the spiritual world all three are waiting,
sometimes fleeing from form and sometimes taking abode.

امر آید در صور رو در رود
باز هم ز امرش مجرد می‌شود

When the Divine command comes—"Enter into forms"— they enter;
likewise at His command they become divested.

پس له الخلق و له الامرش بدان
خلق صورت امر جان راکب بر آن

Know, therefore, that *to Him belongs the creation and to Him the command*
"the creation" is the form and "the command" is the spirit riding upon it.

راکب و مرکوب در فرمان شاه
جسم بر درگاه و جان در بارگاه

The rider and the ridden are under the authority of the King:
the body is at the portal and the spirit in the audience-chamber.

چون که خواهد کآب آید در سبو
شاه گوید جیش جان را که ارکبوا

When the King desires the water to come into the pitcher,
He says to the spirit-army, "Ride!"

باز جانها را چو خواهد در علو
بانگ آید از نقیبان که انزلوا

Again, when He calls the spirit aloft,
there comes from the overseers the cry, "Dismount!"

بعد از این باریك خواهد شد سخن
کم کن آتش هیزمش افزون مکن

The discourse, after this, will become subtle:
diminish the fire, do not put more faggots on it,

تا نجوشد دیگهای خرد زود
دیگ ادراکات خرد است و فرود

Lest the small pots boil quickly:
the pot of the perceptions is small and low.

پاك سبحانی که سیبستان کند
در غمام حرفشان پنهان کند

The Holy Transcendent One who makes the apple-orchard
conceals them in a mist of words.

زین غمام بانگ و حرف و گفت‌وگوی
پرده‌ای کز سیب ناید غیر بوی

From this mist of sound and words and talk
a screen that nothing of the apple comes save the scent.

باری افزون کش تو این بو را به هوش
تا سوی اصلت برد بگرفته گوش

At least inhale this scent in greater quantity with your intelligence,
that taking you by the ear it may lead you towards your origin.

بو نگه دار و بپرهیز از زکام
تن بپوش از باد و بود سرد عام

Preserve the scent and beware of the discharge:
protect your body from the cold wind and being of the ordinary,

تا نینداید مشامت را ز اثر
ای هواشان از زمستان سردتر

Lest by the effect it stop up your nose:
oh, their air is colder than winter.

چون جمادند و فسرده و تن شگرف
می‌جهد انفاسشان از تل برف

They are like lifeless matter and frozen and stout of body:
their breaths issue from a snow-hill.

چون زمین زین برف در پوشد کفن
تیغ خورشید حسام الدین بزن

When the earth is covered with a shroud of this snow,
brandish the sunbeam-sword of Husamu'ddín.

هین بر آر از شرق سیف الله را
گرم کن ز آن شرق این درگاه را

Listen, lift up the sword of Allah from the east:
with that east make this portal hot.

برف را خنجر زند آن آفتاب
سیلها ریزد ز کهها بر تراب

That Sun smites the snow with a dagger:
it causes the torrents to pour from the mountains upon the earth,

ز انکه لا شرقی و لا غربی است او
با منجم روز و شب حربی است او

For it is neither of the east nor of the west:
by day and by night it is at war with the astronomer,

که چرا جز من نجوم بی‌هدی
قبله کردی از لئیمی و عمی

Saying, "Why in your baseness and blindness
have you made a qibla other than me of stars that give no true guidance?

ناخوشت آید مقال آن امین
در نبی که لا أُحِبُّ الآفلین

Displeasing to you are the words of that trusty one in the *Qur'án*—
'*I love not them that set*.'

از قزح در پیش مه بستی کمر
ز آن همی‌رنجی ز وَ انْشَقَّ القمر

By Quzah, you have girt yourself before the moon:
hence you are annoyed by *and the moon shall be split asunder*.

منکری این را که شمس کورت
شمس پیش تست اعلی مرتبت

You disbelieve that *the sun shall be folded up*:
in your opinion the sun is of the highest degree.

از ستاره دیده تصریف هوا
ناخوشت آید إذا النجم هوی

You deem change of weather to be caused by the stars:
you are displeased with *when the star shall fall.*

خود موثرتر نباشد مه ز نان
ای بسا نان که ببرد عرق جان

Truly, the moon produces no greater effect than bread:
O many a loaf of bread that severs the vein of life!

خود موثرتر نباشد زهره ز آب
ای بسا آبا که کرد او تن خراب

Truly, Venus produces no greater effect than water:
O many a water that has destroyed the body!

مهر آن در جان تست و پند دوست
می‌زند بر گوش تو بیرون پوست

Love of those is in your soul, and the advice of your friend
strikes on the outer skin of your ear.

پند ما در تو نگیرد ای کلان
پند تو در ما نگیرد هم بدان

Our advice takes no hold of you, O great man;
know that neither does your advice take any hold of us.

جز مگر مفتاح خاص آید ز دوست
که مقالید السماوات آن اوست

Your ears are closed unless, perchance, the special key
comes from the Friend to whom belongs *the keys of the heavens.*"

این سخن همچون ستاره‌ست و قمر
لیك بی‌فرمان حق ندهد اثر

This discourse is like the stars and the moon,
but without the command of God it makes no impression.

این ستاره‌ی بی‌جهت تاثیر او
می‌زند بر گوشهای وحی جو

The impression made by this star beyond locality
strikes on ears that seek inspiration,

که بیایید از جهت تا بی‌جهات
تا ندراند شما را گرگ مات

Saying, "Come from locality to the world without spatial relations,
in order that the wolf may not tear you to pieces in checkmate."

آن چنان که لمعه‌ی در پاش اوست
شمس دنیا در صفت خفاش اوست

Since its pearl-scattering radiance is such,
the sun of the present world may be described as its bat.

هفت چرخ ازرقی در رق اوست
پیك ماه اندر تب و در دق اوست

The seven blue spheres are in servitude to it;
the courier moon is fevered and wasted away by it.

زهره چنگ مسئله در وی زده
مشتری با نقد جان پیش آمده

Venus lays her hand upon it to beseech;
Jupiter comes forward to offer to it the ready money of his soul.

در هوای دستبوس او زحل
لیك خود را می‌نبیند آن محل

Saturn is eager to kiss its hand,
but he does not regard himself as without of that honour.

دست و پا مریخ چندین خست از او
و آن عطارد صد قلم بشکست از او

On account of it, Mars has inflicted so many wounds on his hands and feet;
and on account of it Mercury has broken a hundred pens.

با منجم این همه انجم به جنگ
کای رها کرده تو جان بگزیده رنگ

All these planets are at war with the astronomer, saying,
"O you who have let the spirit go and has preferred colour,

جان وی است و ما همه رنگ و رقوم
کوکب هر فکر او جان نجوم

It is the spirit, and we all are colour and designs:
the star of every thought in it is the soul of the stars."

فکر کو آن جا همه نور است پاك
بهر تست این لفظ فکر ای فکرناك

Where is thought? There all is pure light:
this word "thought" is for your sake, O thinker.

هر ستاره خانه دارد بر علا
هیچ خانه درنگنجد نجم ما

Every star has its house on high:
our star is not contained in any house.

ای سوز اندر مکان کی در رود
نور نامحدود را حد کی بود

How should that which transcends place enter into space?
How should there be a limit for the illimitable light?

لیك تمثیلی و تصویری کنند
تا که دریابد ضعیفی عشقمند

But they use a comparison and illustration,
in order that a loving feeble-minded man may apprehend .

مثل نبود لیك باشد آن مثیل
تا کند عقل محمد را گسیل

It is not a simile, but it is a parable
for the purpose of releasing the frozen intellect.

عقل سر تیز است لیکن پای سست
ز انکه دل ویران شده‌ست و تن درست

The intellect is strong in the head but weak in the legs,
because it is sick of heart though sound of body.

عقلشان در نقل دنیا پیچ پیچ
فکرشان در ترك شهوت هیچ هیچ

Their intellect is deeply involved in the dessert of this world:
never, never do they think of abandoning sensuality.

صدرشان در وقت دعوی همچو شرق
صبرشان در وقت تقوی همچو برق

In the hour of pretension their breasts are like the orient sun,
in the hour of pious devotion their endurance is as the lightning.

عالمی اندر هنرها خود نما
همچو عالم بی‌وفا وقت وفا

A learned man who shows self-conceit in his talents
is faithless as the world at the time for keeping faith.

وقت خود بینی نگنجد در جهان
در گلو و معده گم گشته چو نان

At the time when he regards himself he is not contained in the world:
he has become lost in the gullet and belly, like bread.

این همه اوصافشان نیکو شود
بد نماند چون که نیکو جو شود

All these qualities of theirs may become good:
evil does not remain when it turns to seeking good.

گر منی گنده بود همچون منی
چون به جان پیوست یابد روشنی

If egoism is foul-smelling like semen,
when it attains unto the spirit it gains light.

هر جمادی که کند رو در نبات
از درخت بخت او روید حیات

Every mineral that sets its face towards the plant—life grows from the tree of its fortune.

هر نباتی کان به جان رو آورد
خضروار از چشمه‌ی حیوان خورد

Every plant that turns its face towards the spirit
drinks, like Khizr, from the Fountain of Life.

باز جان چون رو سوی جانان نهد
رخت را در عمر بی‌پایان نهد

Once more, when the spirit sets its face towards the Beloved,
it lays down its baggage into the life without end.

سؤال سائل از مرغی که بر سر ربض شهری نشسته باشد سر او فاضلتر است و عزیزتر و شریف‌تر و مکرمتر یا دم او و جواب دادن واعظ سائل را به قدر فهم او

How an inquirer asked about a bird that was supposed to have settled on the wall of a city—“Is its head more excellent and estimable and noble and honourable or its tail?”—and how the preacher gave him a reply suited to the measure of his understanding.

واعظی را گفت روزی سائلی
کای تو منبر را سنی‌تر قایلی

One day an inquirer said to a preacher,
“O you who are the pulpit’s most eminent expounder,

یك سؤال استم بگو ای ذو لباب
اندر این مجلس سؤالم را جواب

I have a question to ask. Answer my question in this assembly-place,
O possessor of the marrow.

بر سر بارو یکی مرغی نشست
از سر و از دم کدامینش به است

A bird has settled on the city-wall:
which is better—its head or its tail?”

گفت اگر رویش به شهر و دم به ده
روی او از دم او می‌دان که به

He replied, “If its face is to the town and its tail to the country,
know that its face is better than its tail;

ور سوی شهر است دم رویش بده
خاك آن دم باش و از رویش بجه

But if its tail is towards the town and its face to the country,
be the dust on that tail and spring away from its face.”

مرغ با پر می‌پرد تا آشیان
پر مردم همت است ای مردمان

A bird flies to its nest by means of wings:
the wings of Man are aspiration, O people.

عاشقی کالوده شد در خیر و شر
خیر و شر منگر تو در همت نگر

The lover who is soiled with good and evil,
do not regard the good and evil; regard the aspiration.

باز اگر باشد سپید و بی‌نظیر
چون که صیدش موش باشد شد حقیر

If a falcon be white and beyond compare,
it becomes despicable when it hunts a mouse;

ور بود جغدی و میل او به شاه
او سر باز است منگر در کلاه

And if there be an owl that has desire for the king,
it is the falcon’s head: do not regard the hood.

آدمی بر قد یك طشت خمیر
بر فزود از آسمان و از اثیر

Man, no bigger than a kneading-trough,
has surpassed the heavens and the ether.

هیچ کَرَّمْنا شنید این آسمان
که شنید این آدمی پر غمان

Did this heaven ever hear *We have honoured*
which this sorrowful Man heard?

بر زمین و چرخ عرضه کرد کس
خوبی و عقل و عبارات و هوس

Did anyone offer to earth and sky
beauty and reason and eloquence and fond affection?

جلوه کردی هیچ تو بر آسمان
خوبی روی و اصابت در گمان

Did you ever display to heaven your beauty of countenance
and your sureness of judgement in opinion?

پیش صورتهای حمام ای ولد
عرضه کردی هیچ سیم اندام خود

Did you ever, O son, offer your silvery limbs
to the pictured forms in the bath-house?

بگذری ز آن نقشهای همچو حور
جلوه آری با عجوز نیم کور

You leave those houri-like figures
and display yourself to a half-blind old woman.

در عجوزه چیست کایشان را نبود
که ترا ز آن نقشها با خود ربود

What is there in the old woman that was not in them,
so that she rapt you away from those figures to herself?

تو نگویی من بگویم در بیان
عقل و حس و درك و تدبیر است و جان

You will not say, I will tell plainly:
it is reason and sense and perception and consideration and soul.

در عجوزه جان آمیزش کنی است
صورت گرمابه‌ها را روح نیست

In the old woman there is a soul that mingles:
the pictured forms in the hot-baths have no spirit.

صورت گرمابه گر جنبش کند
در زمان او از عجوزت بر کند

If the pictured form in the hot-bath should move,
it would at once separate you from the old woman.

جان چه باشد با خبر از خیر و شر
شاد با احسان و گریان از ضرر

What is soul? Soul is conscious of good and evil,
rejoicing on account of kindness, weeping on account of injury.

چون سر و ماهیت جان مخبر است
هر که او آگاه‌تر با جان‌تر است

Since consciousness is the inmost nature and essence of the soul,
the more aware one is the more spiritual is he.

روح را تاثیر آگاهی بود
هر که را این بیش اللهی بود

Awareness is the effect of the spirit:
anyone who has this in excess is a man of God.

چون خبرها هست بیرون زین نهاد
باشد این جانها در آن میدان جماد

Since there are consciousnesses beyond this nature,
in that arena these souls are inanimate matter.

جان اول مظهر درگاه شد
جان جان خود مظهر الله شد

The first soul is the theatre of the court;
the Soul of the soul is truly the theatre of God.

آن ملایك جمله عقل و جان بدند
جان نو آمد که جسم آن بدند

The angels were entirely reason and spirit
there came a new Spirit of which they were the body.

از سعادت چون بر آن جان بر زدند
همچو تن آن روح را خادم شدند

When, by happy fortune, they attached themselves to that Spirit,
they became subservient to that Spirit, as the body is subservient
to the spirit dwelling in it.

آن بلیس از جان از آن سر برده بود
یك نشد با جان که عضو مرده بود

Hence Iblís had turned his head away from the Spirit:
he did not become one with it because he was a dead limb.

چون نبودش آن فدای آن نشد
دست بشکسته مطیع جان نشد

Since he had it not, he did not become devoted to it:
the broken hand does not obey the spirit.

جان نشد ناقص گر آن عضوش شکست
کان به دست اوست تاند کرد هست

The Spirit is not impaired though its limb is broken,
for that is in its power, and it can bring it to life.

سر دیگر هست کو گوش دگر
طوطیی کو مستعد آن شکر

There is another mystery, where is another ear?
Where is a parrot capable of that sugar?

طوطیان خاص را قندی است ژرف
طوطیان عام از آن خور بسته طرف

For the elect parrots there is a profound candy:
to that food the eyes of the ordinary parrots are closed.

کی چشد درویش صورت ز آن زکات
معنی است آن نه فعولن فاعلات

How should one who has the appearance of a dervish taste of that purity?
It is spiritual reality, not *faʿúlun fáʿilát* (amphibrachs and cretics).

از خر عیسی دریغش نیست قند
لیك خر آمد به خلقت که پسند

Candy is not withheld from the ass of Jesus by him,
but the ass is naturally pleased with straw.

قند خر را گر طرب انگیختی
پیش خر قنطار شکر ریختی

If candy had roused delight in the ass,
he would have poured hundredweights of sugar in front of the ass.

معنی نَخْتِمُ عَلی أفواههم
این شناس این است ره رو را مهم

Know that this is the meaning of *We seal their mouths*:
this is important for the traveller on the Way,

تا ز راه خاتم پیغمبران
بو که برخیزد ز لب ختم گران

That perchance, by the Way of the Seal of the prophets,
the heavy seal may be lifted from his lips.

ختمهایی کانبیا بگذاشتند
آن به دین احمدی برداشتند

The seals which the prophets left
were removed by the religion of Ahmad.

قفلهای ناگشاده مانده بود
از کف إِنَّا فَتَحْنا بر گشود

The unopened locks had remained:
they were opened by the hand of *Lo, We have opened*.

او شفیع است این جهان و آن جهان
این جهان زی دین و آن جا زی جنان

He is the intercessor in this world and in yonder world—
in this world to the religion, and yonder to Paradise.

این جهان گوید که تو رهشان نما
و آن جهان گوید که تو مهشان نما

In this world he says, “Do You show unto them the Way,”
and in yonder world he says, “Show them the Moon.”

پیشه‌اش اندر ظهور و در کمون
اهد قومی انهم لا یعلمون

It was his custom in public and in private,
“Guide my people: truly they know not.”

باز گشته از دم او هر دو باب
در دو عالم دعوت او مستجاب

By his breath both the Gates were opened:
in both worlds his prayer is answered.

بهر این خاتم شده‌ست او که به خود
مثل او نه بود و نه خواهند بود

He has become the Seal for this reason
that there never was any one like him in munificence nor ever shall be.

چون که در صنعت برد استاد دست
نه تو گویی ختم صنعت بر تو است

When a master surpasses in his craft, don’t say,
“The craft is sealed on you”?

در گشاد ختمها تو خاتمی
در جهان روح بخشان حاتمی

In the opening of seals you are the Seal:
in the world of the givers of spiritual life you are the Hatím.

هست اشارات محمد المراد
کل گشاد اندر گشاد اندر گشاد

The claim is this, that the esoteric teachings of Mohammed
are wholly revelation within revelation within revelation.

صد هزاران آفرین بر جان او
بر قدوم و دور فرزندان او

A hundred thousand blessings on his spirit
and on the advent and cycle of his sons!

آن خلیفه زادگان مقبلش
زاده‌اند از عنصر جان و دلش

Those fortunate Caliph-born sons of his
are born of the substance of his soul and heart.

گر ز بغداد و هری یا از ری‌اند
بی‌مزاج آب و گل نسل وی‌اند

Whether they are of Baghdad or Herat or Rayy,
they are his progeny without admixture of water and earth.

شاخ گل هر جا که روید هم گل است
خم مل هر جا که جوشد هم مل است

Wherever the rose-bough blossoms, it is still the rose;
wherever the wine-jar bubbles, it is still the wine.

گر ز مغرب بر زند خورشید سر
عین خورشید است نه چیز دگر

If the sun uplifts its head from the west,
it is the same sun, not anything else.

عیب چینان را از این دم کور دار
هم به ستاری خود ای کردگار

O Maker, by means of Your veiling grace
keep the fault-pickers blind to this utterance.

گفت حق چشم خفاش بد خصال
بسته‌ام من ز آفتاب بی‌مثال

God said, “I have blindfolded the eyes
of the evil-natured bat from the peerless Sun.

از نظرهای خفاش کم و کاست
انجم آن شمس نیز اندر خفاست

From the glances of the infirm and feeble bat
even the stars of that Sun are concealed.”

نکوهیدن ناموسهای پوسیده را که مانع ذوق ایمان و دلیل ضعف صدق‌اند و راه زن صد هزار ابله، چنان که راه زن آن مخنث شده بودند گوسفندان و نمی‌یارست گذشتن، و پرسیدن مخنث از چوپان که این گوسفندان تو مرا عجب گزند، گفت اگر مردی و در تو رگ مردی هست همه فدای تواند و اگر مخنثی هر یکی ترا اژدهاست، مخنثی دیگر هست که چون گوسفندان را بیند در حال از راه باز گردد نیارد پرسیدن ترسد که اگر بپرسم گوسفندان در من افتند و مرا بگزند

In blame of the rotten reputations which prevent spiritual experience of the Faith and point to insincerity and stand in the way of hundreds of thousands of fools; as the sheep stood in the way of a certain effeminate person, and he dared not pass, so he asked the shepherd, “Will these sheep of yours bite me, I wonder?” “If you are a man,” he replied, “and the root of manhood is in you, they all are devoted to you; but if you are effeminate, each one of them is a dragon to you.” There is another effeminate person who, when he sees the sheep, immediately turns back and does not dare to ask; for he is afraid that, if he asks, the sheep will fall upon him and bite him.

ای ضیاء الحق حسام الدین بیا
ای صقال روح و سلطان الهدی

Come, O Radiance of God, Husamu’ddín,
O polisher of the spirit and sovereign of the Way to salvation,

مثنوی را مسرح مشروح ده
صورت امثال او را روح ده

Give the *Masnavi* a free and open course,
endow the outward form of its parables with the spirit,

تا حروفش جمله عقل و جان شوند
سوی خلدستان جان پران شوند

That all its words may become reason and soul
and may fly towards the soul’s everlasting abode.

هم به سعی تو ز ارواح آمدند
سوی دام حرف و مستحقن شدند

Through your efforts they came from the spirits
into the trap of words and were confined.

باد عمرت در جهان همچون خضر
جان فزا و دستگیر و مستمر

May your life in the world be like Khadir,
soul-increasing and help giving and perpetual!

چون خضر و الیاس مانی در جهان
تا زمین گردد ز لطفت آسمان

Like Khadir and Ilyas, may you remain in the world
that by your grace earth may become heaven!

گفتمی از لطف تو جزوی ز صد
گر نبودی طمطراق چشم بد

I would declare a hundredth part of your grace,
were it not for the vainglory of the evil eye;

لیك از چشم بد زهر آب دم
زخمهای روح فرسا خورده‌ام

But from the evil venomous eye
I have suffered spirit-crushing strokes.

جز به رمز ذکر حال دیگران
شرح حالت می‌نیارم در بیان

I will not give an eloquent description of your state except allusively,
by telling of the state of others.

این بهانه هم ز دستان دلی است
که از او پاهای دل اندر گلی است

This pretext too is one of the lures of the heart
whereby the feet of the heart are in a mire.

صد دل و جان عاشق صانع شده
چشم بد یا گوش بد مانع شده

Hundreds of hearts and souls are in love with the Maker,
the evil eye or the evil ear has hindered.

خود یکی بو طالب آن عم رسول
می‌نمودش شنعه‌ی عربان مهول

One, indeed, is Bu Talib, the Prophet's uncle:
to him the revilement of the Arabs seemed terrible,

که چه گویندم عرب کز طفل خود
او بگرداند دین معتمد

For, "What will the Arabs say of me? 'At the bidding of his nephew
he has changed the custom on which we rely.'"

گفتش ای عم یك شهادت تو بگو
تا کنم با حق خصومت بهر تو

He said to him, "O uncle, pronounce once the profession of faith
that I may plead with God for you."

گفت لیکن فاش گردد از سماع
کل سر جاوز الاثنین شاع

He said, "But it will be spread abroad by hearsay:
every secret that passes beyond the two becomes common talk.

من بمانم در زبان این عرب
پیش ایشان خوار گردم زین سبب

I shall remain on the tongues of these Arabs:
because of this I shall become despicable in their sight."

لیك گر بودیش لطف ما سبق
کی بدی این بد دلی با جذب حق

But if the predestined grace had been to him,
how should this faintheartedness have existed with God's pull?

الغیاث ای تو غیاث المستغیث
زین دو شاخه‌ی اختیارات خبیث

O You who are the Help of those who seek help,
help from this pillory of wicked acts of free-will.

من ز دستان و ز مکر دل چنان
مات گشتم که بماندم از فغان

By the heart's deceit and guile I have been so discomfited
that I am left unable to lament.

من که باشم چرخ با صد کار و بار
زین کمین فریاد کرد از اختیار

Who am I? Heaven, with its hundred businesses,
cried out for help against this ambush of free-will,

کای خداوند کریم و بردبار
ده امانم زین دو شاخه‌ی اختیار

Saying, "Deliver me from this pillory of free-will,
O gracious and longsuffering Lord!

جذب یك راهه‌ی الصِّراطَ المستقیم
به ز دو راه تردد ای کریم

The one-way pull *on the straight Path*
is better than the two ways of perplexity, O gracious One.

زین دو ره گر چه همه‌ی مقصد تویی
لیك خود جان کندن آمد این دویی

Although You are the entire goal of these two ways,
yet indeed this duality is agonising to the spirit.

زین دو ره گر چه بجز تو عزم نیست
لیك هرگز رزم همچون بزم نیست

Although the destination of these two ways is to You alone,
yet the battle is never like the banquet."

در نبی بشنو بیانش از خدا
آیت اشفقن ان یحملنها

Listen to the explanation thereof given by God in the Qur'án,
the Verse *they shrank from bearing it*.

این تردد هست در دل چون وغا
کاین بود به یا که آن حال مرا

This perplexity in the heart is like war:
"I wonder whether this is better for my case or that."

در تردد می‌زند بر همدگر
خوف و امید بهی در کر و فر

In perplexity the fear and the hope of success
are always in conflict with each other, advancing and retreating.

مناجات و پناه جستن به حق از فتنه‌ی اختیار و از فتنه‌ی اسباب اختیار که سماوات و ارضین از اختیار و از اسباب اختیار شکوهیدند و ترسیدند و خلقت آدمی مولع افتاد بر طلب اختیار و اسباب اختیار خویش چنان که بیمار باشد خود را اختیار کم بیند صحت خواهد که سبب اختیار است تا اختیارش بیفزاید، و منصب خواهد تا اختیارش بیفزاید، و مهبط قهر حق در امم ماضیه فرط اختیار و اسباب اختیار بوده است، هرگز فرعون بی‌نوا کس ندیده است

A prayer and a seeking refuge with God from the temptation of free-will and from the temptation of those things that minister to free-will; for the heavens and the earth dreaded and feared free-will and the things that minister to it, while the nature of Man is addicted to seeking free-will and all that ministers to his free-will; as if he is sick he feels himself to have little free-will and desires health, which ministers to free-will, in order that his free-will may be increased; and he desires high office in order that his free-will may be increased. And it was excess of free-will and of whatever ministers to it that caused the wrath of God to fall upon the peoples of the past. No one ever saw Pharaoh destitute.

اولم این جزر و مد از تو رسید
ور نه ساکن بود این بحر ای مجید

From You first came this ebb and flow within me;
else, O glorious One, this sea was still.

هم از آن جا کاین تردد دادیم
بی‌تردد کن مرا هم از کرم

From the same source where You gave me this perplexity,
graciously make me unperplexed likewise.

ابتلایم می‌کنی آه الغیاث
ای ذکور از ابتلایت چون اناث

You are afflicting me. Ah, help, O You by whose affliction
men are made weak as women.

تا به کی این ابتلا یا رب مکن
مذهبی‌ام بخش و ده مذهب مکن

How long this affliction? Do not afflict me, O Lord!
Bestow on me one path; do not make me follow ten paths!

اشتری‌ام لاغری و پشت ریش
ز اختیار همچو پالان شکل خویش

I am an emaciated camel, and my back is wounded by my free-will
which resembles a pack-saddle.

این کجاوه گه شود این سو گران
آن کجاوه گه شود آن سو کشان

At one moment this pannier weighs heavily on this side,
at another moment that pannier sags to that side.

بفکن از من حمل ناهموار را
تا ببینم روضه‌ی ابرار را

Let the ill-balanced load drop from me,
that I may behold the meadow of the pious.

همچو آن اصحاب کهف از باغ جود
می‌چرم ایقاظ نی بل هم رقود

Like the Fellows of the Cave, I shall browse on the orchard of Bounty—
not *awake, nay, they are asleep.*

خفته باشم بر یمین یا بر یسار
بر نگردم جز چو گو بی‌اختیار

I shall recline on the right or on the left,
I shall not roll save involuntarily, like a ball,

هم به تقلیب تو تا ذات الیمین
یا سوی ذات الشمال ای رب دین

Just as You, O Lord of the Judgement,
turn me over either to the right or to the left.

صد هزاران سال بودم در مطار
همچو ذرات هوا بی‌اختیار

Hundreds of thousands of years I was flying involuntarily,
like the motes in the air.

گر فراموشم شده‌ست آن وقت و حال
یادگارم هست در خواب ارتحال

If I have forgotten that time and state,
the migration in sleep recalls it to my memory.

می‌رهم زین چار میخ چار شاخ
می‌جهم در مسرح جان زین مناخ

I escape from this four-branched cross
and spring away from this halting-place into the pasture of the spirit.

شیر آن ایام ماضیهای خود
می‌چشم از دایه‌ی خواب ای صمد

From the nurse, Sleep,
I suck the milk of those bygone days of mine, O Lord.

جمله عالم ز اختیار و هست خود
می‌گریزد در سر سر مست خود

All the world are fleeing from their free-will and existence
to their drunken side.

تا دمی از هوشیاری وارهند
ننگ خمر و زمر بر خود می‌نهند

In order that for awhile they may be delivered from sobriety,
they lay upon themselves the shame of wine and minstrelsy.

جمله دانسته که این هستی فخ است
فکر و ذکر اختیاری دوزخ است

All know that this existence is a snare,
that volitional thought and memory are a hell.

می‌گریزند از خودی در بی‌خودی
یا به مستی یا به شغل ای مهتدی

They are fleeing from selfhood into selflessness either by means of intoxication
or by means of occupation, O well-conducted man.

نفس را ز آن نیستی وا می‌کشی
ز انکه بی‌فرمان شد اندر بی‌هشی

You draw the soul back from that state of not-being
because it entered into unconsciousness without Your command.

لیس للجن و لا للانسان ان
ینفذوا من حبس اقطار الزمن

Neither for the Jinn nor for mankind is it to pierce
through the prison of the regions of the temporal world.

لا نفوذ الا بسلطان الهدی
من تجاویف السماوات العلی

There is no piercing through the cavities of the highest heavens
save by the power of Guidance.

لا هدی الا بسلطان یقی
من حراس الشهب روح المتقی

There is no guidance save by a power that preserves the spirit of the devout
from the keepers of the shooting stars.

هیچ کس را تا نگردد او فنا
نیست ره در بارگاه کبریا

There is no way for any one, till he become nonexistent,
into the audience-chamber of Majesty.

چیست معراج فلك این نیستی
عاشقان را مذهب و دین نیستی

What is the means of ascension to Heaven? This not-being.
Not-being is the creed and religion of the lovers.

پوستین و چارق آمد از نیاز
در طریق عشق محراب ایاز

From self-abasement in the way of Love
the fur jacket and rustic shoes became the prayer-niche of Ayaz.

گر چه او خود شاه را محبوب بود
ظاهر و باطن لطیف و خوب بود

Even though he was beloved by the king,
and was charming and beauteous outwardly and inwardly—

گشته بی‌کبر و ریا و کینه‌ای
حسن سلطان را رخش آیینه‌ای

He had become devoid of any arrogance or ostentation or malice,
and his face was a mirror for the beauty of the king—

چون که از هستی خود او دور شد
منتهای کار او محمود بد

Yet it was only because he was far removed from his existence,
the end of his affair was praiseworthy.

ز آن قوی‌تر بود تمکین ایاز
که ز خوف کبر کردی احتراز

The steadfastness of Ayaz was all the firmer
forasmuch as he was taking precautions in fear of arrogance.

او مهذب گشته بود و آمده
کبر را و نفس را گردن زده

He had been purified, and he had come
and smitten the neck of arrogance and selfishness.

یا پی تعلیم می‌کرد آن حیل
یا برای حکمتی دور از وجل

He was practising these devices either for the purpose of instructing
or for the sake of some principle of wisdom far removed from fear;

یا که دید چارقش ز آن شد پسند
کز نسیم نیستی هستی است بند

Or the sight of his rustic shoes pleased him
because existence is a shutter against the breeze of not-being,

تا گشاید دخمه کان بر نیستی است
تا بیابد آن نسیم عیش و زیست

And he looked at them in order that the charnel-house which is built on
not-being might open, and that he might feel the breeze of vitality and life.

ملك و مال و اطلس این مرحله
هست بر جان سبك رو سلسله

The wealth and riches and silks of this traveller's halt
are a chain on the light-footed spirit.

سلسله‌ی زرین بدید و غره گشت
ماند در سوراخ چاهی جان ز دشت

The spirit espied the golden chain and was beguiled:
it remained in the hole of a dungeon from the open country.

صورتش جنت به معنی دوزخی
افعیی پر زهر و نقشش گل رخی

The world's appearance is Paradise, in reality it is a hell;
it is a viper full of venom, though its figure is a rose-cheeked beauty.

گر چه مومن را سقر ندهد ضرر
لیك هم بهتر بود ز آن جا گذر

Although Hell-fire does no injury to the true believer,
yet it is still better to pass on from that place.

گر چه دوزخ دور دارد زو نکال
لیك جنت به و را فی کل حال

Although Hell keeps its torment far from him,
yet in any case Paradise is better for him.

الحذر ای ناقصان زین گل رخی
که بگاه صحبت آمد دوزخی

O you deficient in understanding, beware of this rose-cheeked one
who at the time of intercourse becomes a hell.

حکایت غلام هندو که به خداوند زاده‌ی خود پنهان هوا آورده بود، چون دختر را با مهتر زاده‌ای عقد کردند غلام خبر یافت رنجور شد و می‌گداخت و هیچ طبیب علت او را در نمی‌یافت و او را زهره‌ی گفتن نه

Story of the Hindu slave who had secretly fallen in love with his master's daughter. On learning that the girl was betrothed to the son of a nobleman, the slave sickened and began to waste away. No physician could diagnose his malady, and he dared not tell.

خواجه‌ای را بود هندو بنده‌ای
پروریده کرده او را زنده‌ای

A certain Khwaja had a Hindu slave
whom he had educated and enlivened.

علم و آدابش تمام آموخته
در دلش شمع هنر افروخته

He had taught him science and all polite accomplishments;
he had lighted the candle of erudition in his heart.

پروریدش از طفولیت به ناز
در کنار لطف آن اکرام ساز

That beneficent man had brought him up indulgently
from childhood in the lap of kindness.

بود هم این خواجه را خوش دختری
سیم اندامی گشی خوش گوهری

This Khwaja had also a fair daughter,
silver-limbed, lovely, and of excellent disposition.

چون مراهق گشت دختر طالبان
بذل می‌کردند کابین گران

When the girl had almost reached womanhood,
the suitors were offering heavy dowries,

می‌رسیدش از سوی هر مهتری
بهر دختر دم‌به‌دم خوازه‌گری

And there was continually coming to him
from every nobleman a wooer to ask for the girl.

گفت خواجه مال را نبود ثبات
روز آید شب رود اندر جهات

The Khwaja said, "Wealth has no permanence:
it comes in the morning, and at night it goes in all directions.

حسن صورت هم ندارد اعتبار
که شود رخ زرد از یك زخم خار

Physical beauty too has no importance,
for a face is made yellow by a single thorn-scratch.

سهل باشد نیز مهترزادگی
که بود غره به مال و بارگی

Noble birth also is of small account,
for he is fooled by money and horses."

ای بسا مهتر بچه کز شور و شر
شد ز فعل زشت خود ننگ پدر

Oh, there is many a nobleman's son who in riot and mischief
has disgraced his father by his wicked deeds.

پر هنر را نیز اگر باشد نفیس
کم پرست و عبرتی گیر از بلیس

Do not court a man full of talent either, if he be exquisite,
and take a warning from Iblís.

علم بودش چون نبودش عشق دین
او ندید از آدم الا نقش طین

He had knowledge, since he had not religious love,
he beheld in Adam nothing but a figure of clay.

گر چه دانی دقت علم ای امین
ز آنت نگشاید دو دیده‌ی غیب بین

Though you may know the minutiae of knowledge, O trustworthy,
not by that will your two eyes that discern the invisible be opened.

او نبیند غیر دستاری و ریش
از معرف پرسد از بیش و کمیش

He sees nothing but a turban and beard:
he asks the announcer about his merits and demerits.

عارفا تو از معرف فارغی
خود همی‌بینی که نور بازغی

You, O knower, have no need of the announcer:
you see for yourself, for you are the rising light.

کار تقوی دارد و دین و صلاح
که از او باشد به دو عالم فلاح

The thing that matters is fear of God and religion and piety,
of which the result is happiness in both worlds.

کرد یك داماد صالح اختیار
که بد او فخر همه خیل و تبار

He chose a pious son-in-law
who was the pride of the whole clan and stock.

پس زنان گفتند او را مال نیست
مهتری و حسن و استقلال نیست

Then the women said, “He has no riches,
he has neither nobility nor beauty nor independence.”

گفت آنها تابع زهدند و دین
بی‌زر او گنجی است بر روی زمین

He replied, “Those things are secondary to asceticism and religion:
he, without gold, is a treasure on the face of the earth.”

چون به جد تزویج دختر گشت فاش
دست پیمان و نشانی و قماش

When it became known that the girl was going to be married in earnest,
the hand-promise, the tokens, and the wedding-outfit,

پس غلام خرد کاندر خانه بود
گشت بیمار و ضعیف و زار زود

The little slave, who was in the house,
immediately became ill and weak and poorly.

همچو بیمار دقی او می‌گداخت
علت او را طبیبی کم شناخت

He was wasting away like one wasting away:
no physician could recognise his ailment.

عقل می‌گفتی که رنجش از دل است
داروی تن در غم دل باطل است

Reason declared that the malady had its source in his heart
medicine for the body is useless for heart-ache.

آن غلامك دم نزد از حال خویش
کز چه می‌آید بر او در سینه نیش

The little slave breathed no word of his state
and did not tell what the cause of the pangs in his breast was.

گفت خاتون را شبی شوهر که تو
باز پرسش در خلا از حال او

One night the husband said to his wife,
“Ask him privately what the matter with him is.

تو بجای مادری او را بود
که غم خود پیش تو پیدا کند

You are in the place of a mother to him:
maybe he will disclose his trouble to you.”

چون که خاتون کرد در گوش این کلام
روز دیگر رفت نزدیك غلام

When the mistress heard these words,
next day she went to the slave.

پس سرش را شانه می‌کرد آن ستی
با دو صد مهر و دلال و آشتی

Then the dame combed his head very fondly
with many endearments and signs of friendliness.

آن چنان که مادران مهربان
نرم کردش تا در آمد در بیان

In the fashion of fond mothers
she truthed him until he began to explain,

که مرا اومید از تو این نبود
که دهی دختر به بیگانه‌ی عنود

Saying, “I did not expect this from you—
that you would give your daughter to a cross-grained stranger.

خواجه زاده‌ی ما و ما خسته جگر
حیف نبود کاو رود جای دگر

She is my master’s child, and I am heart-sick:
is it not a shame that she should go elsewhere?”

خواست آن خاتون ز خشمی کامدش
که زند و ز بام زیر اندازدش

The mistress, by the anger that rose in her,
was about to strike him and hurl him down from the roof,

کاو که باشد هندوی مادر غری
که طمع دارد به خواجه دختری

Saying, “Who is he, a whoreson Hindu,
that he should desire a Khwaja’s daughter?”

گفت صبر اولی بود خود را گرفت
گفت با خواجه که بشنو این شگفت

She said, “Patience is best,” and restrained herself;
she said to the Khwaja, “Listen to this wonderful thing!

این چنین گراء کی خائن بود
ما گمان برده که هست او معتمد

Such a wretched slave a traitor!
we thought he could be trusted!”

صبر فرمودن خواجه مادر دختر را که غلام را زجر مکن من او را بی‌زجر از این طمع باز آورم که نه سیخ سوزد نه کباب خام ماند

How the Khwaja bade the girl’s mother be patient, saying, “Don’t scold the slave: without scolding him I will make him abandon this desire in such a way that neither will the spit be burnt nor the meat be left uncooked.

گفت خواجه صبر کن با او بگو
که از او ببریم و بدهیمش به تو

“Have patience,” said the Khwaja: “tell him,
‘We will break off with him and give her to you,’

تا مگر این از دلش بیرون کنم
تو تماشا کن که دفعش چون کنم

That maybe I may banish this from his mind:
watch and see how I will thwart him.

تو دلش خوش کن بگو می‌دان درست
که حقیقت دختر ما جفت تست

Gladden his heart and say,
‘Know for sure that our daughter is really your spouse.

ما ندانستیم ای خوش مشتری
چون که دانستیم تو اولیتری

O goodly wooer, we didn’t know,
since we know, you are the most worthy.

آتش ما هم در این کانون ما
لیلی آن ما و تو مجنون ما

Our fire is in our own hearth:
Layla is ours, and you are our Majnun.’

تا خیال و فکر خوش بر وی زند
فکر شیرین مرد را فربه کند

Tell him this in order that happy phantasies and thoughts may affect him:
sweet thoughts make a man fat.

جانور فربه شود لیك از علف
آدمی فربه ز عز است و شرف

An animal is made fat, but by fodder;
man is fattened by honour and eminence.

آدمی فربه شود از راه گوش
جانور فربه شود از حلق و نوش

Man is fattened through his ear;
an animal is fattened through its stomach and by eating and drinking.”

گفت آن خاتون از این ننگ مهین
خود دهانم کی بجنبد اندرین

The mistress said, “Such a vile disgrace!
How indeed shall my lips move in this matter?

این چنین ژاژی چه خایم بهر او
گو بمیر آن خائن ابلیس خو

Why should I talk drivel like this for his sake?
Let the devilish traitor die!”

گفت خواجه نی مترس و دم دهش
تا رود علت از او زین لطف خوش

“Nay,” replied the Khwaja, “have no fear, but wheedle him, in order
that his illness may depart from him by virtue of this sweet flattery.

دفع او را دلبرا بر من نویس
هل که صحت یابد آن باریك ریس

Charge me with the task of thwarting him, O beloved,
and let that spinner of fine yarns regain his health.”

چون بگفت آن خسته را خاتون چنین
می‌نگنجید از تبختر بر زمین

When the mistress had spoken in this strain to the invalid,
on account of his swagger there was no room for him on the earth.

زفت گشت و فربه و سرخ و شکفت
چون گل سرخ و هزاران شکر گفت

He grew stout and fat and red cheeked,
and bloomed like a red rose and gave a thousand thanks.

گه گهی می‌گفت ای خاتون من
که مبادا باشد این دستان و فن

Now and again he would say, "O my mistress,
lest this may be a deception and trick."

خواجه جمعیت بکرد و دعوتی
که همی‌سازم فرج را وصلتی

The Khwaja gave a party and a feast, saying,
"I am making a match for Faraj,"

تا جماعت عشوه می‌دادند و گال
کای فرج بادت مبارك اتصال

So that the company chaffed and quizzed and said,
"May your marriage be blessed, O Faraj!"

تا یقین‌تر شد فرج را آن سخن
علت از وی رفت کل از بیخ و بن

With the result that the promise seemed to Faraj surer
and his illness vanished entirely and radically.

بعد از آن اندر شب گردك به فن
امردی را بست حنا همچو زن

Afterwards, on the wedding-night,
he artfully dyed a youth with henna, like (those of) a woman.

پر نگارش کرد ساعد چون عروس
پس نمودش ماکیان دادش خروس

He decorated his fore-arms like a bride:
then he displayed to him a hen, but he gave him a cock;

مقنعه و حله‌ی عروسان نکو
کنگ امرد را بپوشانید او

He dressed the sturdy youth
in the veil and robes of beautiful brides.

شمع را هنگام خلوت زود کشت
ماند هندو با چنان کنگ درشت

At bedtime he quickly extinguished the light.
The Indian was left alone with the stout man

هندوك فریاد می‌کرد و فغان
از برون نشنید کس از دف‌زنان

The Hindu yelled and shrieked, he begged and entreated him,
but owing to the sound of the music outside, no one heard him.

ضرب دف و کف و نعره‌ی مرد و زن
کرد پنهان نعره‌ی آن نعره زن

The strong men had his way with the Indian until dawn.

تا به روز آن هندوك را می‌فشارد
چون بود در پیش سگ انبان آرد

At morning they brought the wash-basin and a big package,
and according to the custom of bridegrooms Faraj went to the bath.

روز آوردند طاس و بوغ زفت
رسم دامادان فرج حمام رفت

310.

رفت در حمام او رنجور جان
کون دریده همچو دلق تونیان

310. He went to the bath, sorely troubled in soul,
His back shredded to pieces like a ripped cloak.

آمد از حمام در گردك فسوس
پیش او بنشست دختر چون عروس

From the bath he returned to the bridal chamber, a laughing-stock:
beside him sat the daughter like a bride.

مادرش آن جا نشسته پاسبان
که نباید کاو کند روز امتحان

Her mother was sitting there to keep watch,
lest he should make any attempt in the daytime.

ساعتی در وی نظر کرد از عناد
آن گهان با هر دو دستش ده بداد

He eyed her sulkily for awhile:
then with both hands he gave her the ten fingers.

گفت کس را خود مبادا اتصال
با چو تو ناخوش عروس بد فعال

"May no one," he exclaimed,
"live in wedlock with a nasty evil-doing bride like you!

روز رویت روی خاتونان تر
کیر زشتت شب بتر از کیر خر

By day your face is the face of fresh young ladies;
by night your penis is larger than a donkey's.

همچنان جملهی نعیم این جهان
بس خوشست از دور پیش از امتحان

Even so all the pleasures of this world
are very delightful from a distance before the test.

مینماید در نظر از دور آب
چون روی نزدیك باشد آن سراب

Seen from a distance they appear,
when you approach they are a mirage.

گنده پیر است او و از بس چاپلوس
خویش را جلوه کند چون نو عروس

She is a stinking hag, though by reason of her great blandishments
she displays herself like a young bride.

هین مشو مغرور آن گلگونهاش
نوش نیش آلودهی او را مچش

Listen! Do not be deceived by her rouge;
do not taste her sherbet which is mixed with poison!

صبر کن کالصبر مفتاح الفرج
تا نیفتی چون فرج در صد حرج

Have patience, for patience is the key to joy,
lest like Faraj you fall into a hundred straits.

آشکارا دانه، پنهان دام او
خوش نماید ز اولت انعام او

Her bait is visible, her trap is hidden:
at first her favours seem sweet to you.

در بیان آن که این غرور تنها آن هندو را نبود بلکه هر آدمی به چنین غرور مبتلاست در هر مرحلهای الا من عصمه الله

Explaining that this self-delusion was not to that Hindu alone; on the contrary, every human being is afflicted with a similar self-delusion at every stage, except those whom God has preserved.

چون بپیوستی بدان ای زینهار
چند نالی در ندامت زار زار

Since you are attached to those, oh, beware!
How often will you sob piteously in repentance!

نام میری و وزیری و شهی
در نهانش مرگ و درد و جان دهی

The names "princehood," "vizierate," and "kingship" are enticing,
but hidden beneath them is death and pain and giving up the ghost.

بنده باش و بر زمین رو چون سمند
چون جنازه نه که بر گردن برند

Be a slave and walk on the earth like a horse,
not like a bier which is carried on the neck.

جمله را حمال خود خواهد کفور
چون سوار مرده آرندش به گور

The ungrateful man wishes all people to carry him:
they bring him, like a dead rider, to the grave.

بر جنازه هر که را بینی به خواب
فارس منصب شود عالی رکاب

If you dream of any one on a bier,
he will become a high stirruped rider of office.

ز انکه آن تابوت بر خلق است بار
بار بر خلقان فگندند این کبار

Inasmuch as the coffin is a burden on the people,
these grandees have laid the burden on the people.

بار خود بر کس منه بر خویش نه
سروری را کم طلب درویش به

Do not lay your burden on any one, lay it on yourself:
do not seek eminence, it is best to be poor.

مرکب اعناق مردم را مپا
تا نیاید نقرست اندر دو پا

Do not be perpetually riding on the necks of people,
lest gout attack your feet.

مرکبی را کاخرش تو ده دهی
که به شهری مانی و ویران دهی

The vehicle which you will curse in the end, saying,
“You resemble a city, but you are a ruined village”—

ده دهش اکنون که چون شهرت نمود تا
نباید رخت در ویران گشود

Curse it now when it appears to you like a city,
in order that you may not have to unload in the wilderness.

ده دهش اکنون که صد بستانت هست
تا نگردی عاجز و ویران پرست

Curse it now when you possess a hundred gardens,
lest you become unable and devoted to the wilderness.

گفت پیغمبر که جنت از اله
گر همی‌خواهی ز کس چیزی مخواه

The Prophet said, “If you desire Paradise from God,
desire nothing from any one.

چون نخْواهی من کفیلم مر ترا
جَنَّةُ الْمَأْوی و دیدار خدا

When you desire nothing, I am your surety
for *the Garden of resort* and the vision of God.”

آن صحابی زین کفالت شد عیار
تا یکی روزی که گشته بد سوار

Because of this certainty that Companion became so independent
that one day when he had mounted,

تازیانه از کفش افتاد راست
خود فرود آمد ز کس آن را نخواست

And the whip fell right out of his hand,
he himself dismounted and did not ask anyone to give it to him.

آن که از دادش نیاید هیچ بد
داند و بی‌خواهشی خود می‌دهد

He, from whose gifts no evil comes,
knows and Himself will give it without any asking.

ور به امر حق بخواهی آن رواست
آن چنان خواهش طریق انبیاست

But if you ask by God’s command, that is right:
such asking is the way followed by the prophets.

بد نماند چون اشارت کرد دوست
کفر ایمان شد چو کفر از بهر اوست

When the Beloved has signified, it is evil no more:
infidelity becomes faith when the infidelity is for His sake.

هر بدی که امر او پیش آورد
آن ز نیکوهای عالم بگذرد

Any evil deed prompted by His command
surpasses the good deeds in the world.

ز آن صدف گر خسته گردد نیز پوست
ده مده که صد هزاران در در اوست

Even if the skin of the oyster-shell be damaged, do not curse it,
for within it there are a hundred thousand pearls.

این سخن پایان ندارد باز گرد
سوی شاه و هم مزاج باز گرد

This topic has no end. Return to the King
and become endued with the nature of the falcon.

باز رو در کان چو زر ده دهی
تا رهد دستان تو از ده دهی

Like pure gold, return to the mine,
in order that your hands may be delivered from giving the ten fingers;

صورتی را چون به دل ره می‌دهند
از ندامت آخرش ده می‌دهند

When they admit a phenomenal form into their hearts,
in the end they curse it in contrition.

توبه می‌آرند هم پروانه‌وار
باز نسیان می‌کشدشان سوی کار

The repentance they show is like that of the moth:
forgetfulness draws them back again to the work.

همچو پروانه ز دور آن نار را
نور دید و بست آن سو بار را

Like the moth, he deems the fire from a distance to be light,
and packs off towards it.

چون بیامد سوخت پرش را گریخت
باز چون طفلان فتاد و ملح ریخت

As soon as he comes, it burns his wings, and he flees;
and again he falls, like children, and spills the salt.

بار دیگر بر گمان و طمع سود
خویش زد بر آتش آن شمع زود

Once more, thinking and hoping to profit,
he quickly dashes himself on the fire of that candle.

بار دیگر سوخت هم واپس بجست
باز کردش حرص دل ناسی و مست

Once more he is scorched and recoils;
again the greed of his heart makes him forgetful and intoxicated.

آن زمان کز سوختن وا می‌جهد
همچو هندو شمع را ده می‌دهد

At the moment when he recoils on being scorched,
he gives the ten fingers, like the Hindu, to the candle,

کای رخت تابان چو ماه شب فروز
وی به صحبت کاذب و مغرور سوز

Saying, "Oh, your face is splendid as the night-illuming moon, but oh,
in intercourse you are false and destructive to him that is duped."

باز از یادش رود توبه و انین
کاوهن الرحمن کید الکاذبین

Again his repentance and moaning go out of his memory,
for God has made the stratagems of the liars to be feeble.

در عموم تاویل این آیت که کُلَّما أَوْقَدُوا ناراً لِلْحَرْبِ

Concerning the interpretation, in a general sense, of the Verse: "as often as they kindle a fire for war."

کلما هم اوقدوا نار الوغی
أطفأ الله نارهم حتی انطفا

As often as they kindle the fire of spiritual warfare,
God quenches their fire so that it is put out.

عزم کرده که دلا آن جا مایست
گشته ناسی ز انکه اهل عزم نیست

He makes a resolution, saying, "O heart, do not stay there!"
he becomes forgetful, for he is not resolute.

چون نبودش تخم صدقی کاشته
حق بر او نسیان آن بگماشته

Since there was no seed of sincerity sown by him,
God has caused him to forget that resolution

گر چه بر آتش زنه‌ی دل می‌زند
آن ستاره‌ش را کف حق می‌کشد

Though he strikes the match of his heart,
the Hand of God is always extinguishing the star.

قصه‌ای هم در تقریر این آیت

A Story in further exposition of this.

شرفه‌ای بشنید در شب معتمد
بر گرفت آتش زنه کاتش زند

A man of trust heard a sound of footsteps during the night:
he took up the fire-lighter to strike a flame.

دزد آمد آن زمان پیشش نشست
چون گرفت آن سوخته می‌کرد پست

At that moment the thief came and sat down beside him,
and whenever the tinder caught he put it out,

می‌نهاد آن جا سر انگشت را
تا شود استاره‌ی آتش فنا

Laying the tip of his finger on the place,
in order that the fiery star might vanish.

خواجه می‌پنداشت کز خود می‌مرد
این نمی‌دید او که دزدش می‌کشد

The Khwaja thought it was dying of itself:
he didn't see that the thief was extinguishing it.

خواجه گفت این سوخته نمناك بود
می‌مرد استاره از تریش زود

The Khwaja said, "This tinder was moist:
on account of its wetness the spark is dying at once."

بس که ظلمت بود و تاریکی ز پیش
می‌ندید آتش کشی را پیش خویش

As there was great gloom and darkness in front,
he didn't see a fire-extinguisher beside him.

این چنین آتش کشی اندر دلش
دیده‌ی کافر نبیند از عمش

The infidel's eye, because of dimness,
does not see a similar fire extinguisher in his heart.

چون نمی‌داند دل داننده‌ای
هست با گردنده گرداننده‌ای

How is the heart of any knowing person
ignorant with the moving there is a mover?

چون نمی‌گویی که روز و شب به خود
بی‌خداوندی کی آید کی رود

Why don't you say, "How should day and night
come and go of themselves without a Lord?"

گرد معقولات می‌گردی ببین
این چنین بی‌عقلی خود ای مهین

You are conversant with intelligible ones;
see what a lack of intelligence is shown by you, O despicable man!

خانه با بنا بود معقولتر
یا که بی‌بنا بگو ای کم هنر

Is a house more intelligible with a builder or without a builder?
Answer, O man of little knowledge!

خط با کاتب بود معقولتر
یا که بی‌کاتب بیندیش ای پسر

Is writing more intelligible with a writer or without a writer?
Think, O son!

جیم گوش و عین چشم و میم فم
چون بود بی‌کاتبی ای متهم

How should the *jím* of the ear and the *'ayn* of the eye
and the mím of the mouth be without a Writer, O suspect?

شمع روشن بی‌ز گیراننده‌ای
یا به گیراننده‌ای داننده‌ای

Is the bright candle without one who lights it
or with a skilful lighter?

صنعت خوب از کف شل ضریر
باشد اولی یا به گیرایی بصیر

Is it more reasonable to expect good craftsmanship from the hand of one
who is palsied and blind or from one who has control and can see?

پس چو دانستی که قهرت می‌کند
بر سرت دبوس محنت می‌زند

Since, therefore, you have apprehended that He will overpower you
and beat the mace of tribulation on your head,

پس بکن دفعش چو نمرودی به جنگ
سوی او کش در هوا تیر خدنگ

Like a Nimrod, repel Him by war!
Launch an arrow of poplar-wood into the air against Him!

همچو اسپاه مغل بر آسمان
تیر می‌انداز دفع نزع جان

Like the Mongol soldiery, shoot an arrow at Heaven
to prevent your soul being torn!

یا گریز از وی اگر تانی برو
چون روی چون در کف اویی گرو

Or flee from Him, if you can, and go;
how can you go, since you are a pawn in His hand?

در عدم بودی نرستی از کفش
از کف او چون رهی ای دست‌خوش

You were in non-existence, you did not escape from His hand:
how will you escape from His hand, O helpless one?

آرزو جستن بود بگریختن
پیش عدلش خون تقوی ریختن

To seek one's own desire is to flee
and shed the blood of piety in the presence of His justice.

این جهان دام است و دانه‌ش آرزو
در گریز از دامها روی آر زو

This world is a trap, and desire is its bait:
flee from the traps, quickly turn your face towards God.

چون چنین رفتی بدیدی صد گشاد
چون شدی در ضد آن دیدی فساد

When you have gone this way, you have enjoyed a hundred blessings;
when you have gone the opposite way, you have fared ill.

پس پیمبر گفت استفتوا القلوب
گر چه مفتیتان برون گوید خطوب

Therefore the Prophet said, “Consult your hearts,
though the mufti outside gives you advice in affairs.”

آرزو بگذار تا رحم آیدش
آزمودی که چنین می‌بایدش

Abandon desire, in order that He may have mercy:
you have found by experience that such is required by Him.

چون نتانی جست پس خدمت کنش
تا روی از حبس او در گلشنش

Since you cannot escape, do service to Him,
that you may go from His prison into His rose-garden.

دم‌به‌دم چون تو مراقب می‌شوی
داد می‌بینی و داور ای غوی

When you keep watch continually,
you are always seeing Justice and the Judge, O misguided man;

ور ببندی چشم خود را ز احتجاب
کار خود را کی گذارد آفتاب

And if you shut your eyes because you have veiled yourself,
how should the sun relinquish its work?

وانمودن پادشاه به امرا و متعصبان در راه سبب فضیلت و مرتبت و قربت و جامگی ایاز بر ایشان بر وجهی که ایشان را حجت و اعتراض نماند

How the King revealed to the Amírs and those who were intriguing against Ayaz the reason of his superiority to them in rank and favour and salary, in such a manner that no argument or objection was left for them.

چون امیران از حسد جوشان شدند
عاقبت بر شاه خود طعنه زدند

When the Amírs boiled over with envy,
at last they taunted their King,

کاین ایاز تو ندارد سی خرد
جامگی سی امیر او چون خورد

Saying, “This Ayaz of yours has not thirty intellects:
how should he consume the salary of thirty Amírs?”

شاه بیرون رفت با آن سی امیر
سوی صحرا و کهستان صید گیر

The King, accompanied by the thirty Amírs,
went out to hunt in the desert and mountain-land.

کاروانی دید از دور آن ملك
گفت امیری را برو ای موتفك

The monarch descried a caravan in the distance:
he said to an Amír, “Go, man of weak judgement,

رو بپرس آن کاروان را بر رصد
کز کدامین شهر اندر می‌رسد

Go and ask that caravan at the custom-house
from what city they are arriving.”

رفت و پرسید و بیامد که ز ری
گفت عزمش تا کجا درماند وی

He went and asked and returned, saying, “From Rayy.”
“Whither bound?” asked the King. He was unable to reply.

دیگری را گفت رو ای بو العلا
باز پرس از کاروان که تا کجا

He said to another, “Go, noble lord,
and ask whither the caravan is bound.”

رفت و آمد گفت تا سوی یمن
گفت رختش چیست هان ای موتمن

He went and returned and said, “For Yemen.”
“Ha,” said the King, “what is their merchandise, O trusty one?”

ماند حیران، گفت باميری دگر
که برو واپرس رخت آن نفر

He remained perplexed. The King said to another Amír,
“Go and inquire the merchandise of those people.”

باز آمد گفت از هر جنس هست
اغلب آن کاسه‌های رازی است

He came back and said, “It is of every sort;
the greater part consists of cups made in Rayy.”

گفت کی بیرون شدند از شهر ری
ماند حیران آن امیر سست پی

He asked, “When did they set out from the city of Rayy?”
The dull-witted Amír remained in perplexity.

همچنین تا سی امیر و بیشتر
سست رای و ناقص اندر کر و فر

So till thirty Amírs and more had been tested:
feeble in judgement and deficient in mental power.

گفت امیران را که من روزی جدا
امتحان کردم ایاز خویش را

He said to the Amírs,
“One day I put my Ayaz to the test separately,

که بپرس از کاروان تا از کجاست
او برفت این جمله وا پرسید راست

Saying, ‘Inquire of the caravan where it comes.’
He went and asked all these questions right.

بی‌وصیت بی‌اشارت یك به یك
حالشان دریافت بی‌ریبی و شك

Without instructions, without a hint, he apprehended everything
concerning them, point by point, without any uncertainty or doubt.”

هر چه زین سی میر اندر سی مقام
کشف شد زو آن به یك دم شد تمام

Everything that was discovered by these thirty Amírs in thirty stages
was completed by him in one moment.

مرافعه‌ی امرا آن حجت را به شبهه‌ی جبریانه و جواب دادن شاه ایشان را

How the Amírs endeavoured to rebut that argument by the Necessitarian error and how the King answered them.

پس بگفتند آن امیران کین فنی است
از عنایتهاش کار جهد نیست

Then the Amírs said, “This is a branch of His providential favours:
it has nothing to do with effort.

قسمت حق است مه را روی نغز
داده‌ی بخت است گل را بوی نغز

The fair face of the moon is bestowed on it by God,
the sweet scent of the rose is the gift of Fortune.”

گفت سلطان بلکه آنچ از نفس زاد
ریع تقصیر است و دخل اجتهاد

“Nay,” said the Sultan, “that which proceeds from one’s self
is the product of remissness and the income derived from labour.

ور نه آدم کی بگفتی با خدا
ربنا انا ظلمنا نفسنا

Otherwise, how should Adam have said unto God,
‘O our Lord, truly we have wronged ourselves’?

خود بگفتی کاین گناه از بخت بود
چون قضا این بود حزم ما چه سود

Surely he would have said, This sin was from Fate:
since it was destiny, what does our precaution avail?’

همچو ابلیسی که گفت أغویتني
تو شکستی جام و ما را می‌زنی

Like Iblís, who said, ‘*You has led me astray*:
You have broken the cup and are beating me.’”

بل قضا حق است و جهد بنده حق
هین مباش اعور چو ابلیس خلق

Nay, destiny is a fact and the slave's exertion is a fact:
beware, do not be blind of one eye, like the tatterdemalion Iblís.

در تردد ماندهایم اندر دو کار
این تردد کی بود بی‌اختیار

We are left vacillating between two actions:
how should this vacillation be without free-will?

این کنم یا آن کنم او کی گود
که دو دست و پای او بسته بود

How should he whose hands and feet are chained say,
"Shall I do this or shall I do that?"

هیچ باشد این تردد در سرم
که روم در بحر یا بالا پرم

Can there ever be in my head such a dilemma as this,
"Shall I walk on the sea or shall I fly aloft?"

این تردد هست که موصل روم
یا برای سحر تا بابل روم

There is this vacillation,,
"Shall I go to Mosul or shall I go to Babylon for magic?"

پس تردد را بباید قدرتی
ور نه آن خنده بود بر سبلتی

Vacillation, then, must have a power to act;
otherwise, it would be a mockery.

بر قضا کم نه بهانه ای جوان
جرم خود را چون نهی بر دیگران

Do not put the blame on Destiny, O youth:
how can you lay upon others your own sin?

خون کند زید و قصاص او به عمر
می خورد عمرو و بر احمد حد خمر

Does Zayd commit murder, and the retaliation for which he is liable fall upon 'Amr?
Does 'Amr drink wine, and the penalty for wine fall upon Ahmad?

گرد خود بر گرد و جرم خود ببین
جنبش از خور بین و از سایه مبین

Circle round yourself and perceive your sin: perceive that the movement
proceeds from the sun and do not regard it as proceeding from the shadow;

که نخواهد شد غلط پاداش میر
خصم را می‌داند آن میر بصیر

For the Lord's retribution will not err:
that sagacious Lord knows the guilty one.

چون عسل خوردی نیامد تب به غیر
مزد روز تو نیامد شب به غیر

When you have eaten honey, the fever does not come to another;
your day's wages do not come at nightfall to another.

در چه کردی جهد کان واتو نگشت
تو چه کاریدی که نامد ریع کشت

In what have you exerted yourself without its returning to you?
What have you sown without the produce of the seed coming?

فعل تو که زاید از جان و تنت
همچو فرزندت بگیرد دامنت

Your action that is born of your soul and body
clings to your skirt, like your child.

فعل را در غیب صورت می‌کنند
فعل دزدی را نه داری می‌زنند

In the Unseen World the action is given a form:
is not a gallows erected for the act of robbery?

دار کی ماند به دزدی لیك آن
هست تصویر خدای غیب دان

How should the gallows resemble robbery?
But that is the form given by God who knows things unseen,

در دل شحنه چو حق الهام داد
که چنین صورت بساز از بهر داد

Since God inspired the prefect's heart
to make such a form for justice' sake.

تا تو عالم باشی و عادل قضا
نامناسب چون دهد داد و سزا

So long as you are wise and just,
how should Destiny deal justice and give retribution not in accordance?

چون که حاکم این کند اندر گزین
چون کند حکم احکم این حاکمین

Since a judge does this in the case of a virtuous man,
how will *the most Just of these judges* give judgement?

425 چون بکاری جو نروید غیر جو
قرض تو کردی ز که خواهی گرو

When you sow barley nothing except barley will grow up:
you have borrowed, from whom will you require the security?

جرم خود را بر کسی دیگر منه
هوش و گوش خود بدین پاداش ده

Do not lay your sin upon any one else:
give your mind and ear to this retribution.

جرم بر خود نه که تو خود کاشتی
با جزا و عدل حق کن آشتی

Lay the sin upon yourself, for you yourself sowed:
make peace with the recompense and justice of God.

رنج را باشد سبب بد کردنی
بد ز فعل خود شناس از بخت نی

The cause of affliction is some evil deed:
acknowledge that evil is done by you, not by Fate.

آن نظر در بخت چشم احول کند
کلب را کهدانی و کاهل کند

To look at Fate makes the eye squint:
it makes the dog be attached to the kennel and lazy.

430 متهم کن نفس خود را ای فتی
متهم کم کن جزای عدل را

Suspect yourself, O youth;
do not suspect the recompense of justice.

توبه کن مردانه سر آور به ره
که فمن یعمل بمثقال یره

Repent like a man; turn your head into the Way,
for whoso does a mote's weight shall see it.

در فسون نفس کم شو غره‌ای
کافتاب حق نپوشد ذره‌ای

Do not be duped by the wiles of the carnal soul,
for the Divine Sun will not conceal a single mote.

هست این ذرات جسمی ای مفید
پیش این خورشید جسمانی پدید

These material motes, O profitable man,
are visible in the presence of this material sun.

هست ذرات خواطر و افتکار
پیش خورشید حقایق آشکار

The motes consisting of ideas and thought
are manifest in the presence of the Sun of Realities.

حکایت آن صیاد که خویشتن در گیاه پیچیده بود و دسته‌ی گل و لاله را کله وار به سر فروکشیده تا مرغان او را گیاه پندارند، و آن مرغ زیرك بوی برد اندکی که این آدمی است که بر این شکل گیاه ندیدم اما هم تمام بوی نبرد، به افسون او مغرور شد زیرا در ادراك اول قاطعی نداشت در ادراكِ مکر دوم قاطعی داشت، و هو الحرص و الطمع لا سیما عند فرط الحاجة و الفقر، قال النّبیّ صلی الله علیه و آله و سلم کاد الفقر ان یکون کفرا

Story of the bird catcher who had wrapped himself in grass and drawn over his head a handful of roses and red anemones, like a cap, in order that the birds might think he was grass. The clever bird had some little notion that he was a man, and said, "I have never seen grass of this shape"; but it did not wholly apprehend and was deceived by his guile, because at the first view it had no decisive argument, on its second view of the trick it had a decisive argument, namely, avarice and greed, especially at the time of excessive want and poverty. The Prophet—God bless and save him!—has said that poverty is almost infidelity.

435 رفت مرغی در میان مرغزار
بود آن جا دام از بهر شکار

A bird went into a meadow:
there was a trap for the purpose of catching a bird.

دانه‌ی چندی نهاده بر زمین
و آن صیاد آن جا نشسته در کمین

Some grain had been placed on the ground,
and the bird catcher was ensconced there in ambush.

خویشتن پیچیده در برگ و گیاه
تا در افتد صید بی‌چاره ز راه

He had wrapped himself in leaves and grass
that the wretched prey might slip off from the path.

مرغك آمد سوی او از ناشناخت
پس طوافی کرد و پیش مرد تاخت

A little bird approached him in ignorance:
then it hopped round and ran up to the man,

گفت او را کیستی تو سبز پوش
در بیابان در میان این وحوش

And said to him, “Who are you;
clad in green in the desert amidst these wild animals?”

گفت مرد زاهدم من منقطع
با گیاهی گشتم اینجا مقتنع

He replied, “I am an ascetic severed:
I have become content here with some grass.

زهد و تقوی را گزیدم دین و کیش
ز انکه می‌دیدم اجل را پیش خویش

I adopted asceticism and piety as my religion and practice
because I saw before me the appointed end of my life.

مرگ همسایه مرا واعظ شده
کسب و دکان مرا برهم زده

My neighbour’s death had given me warning
and upset my business and shop.

چون به آخر فرد خواهم ماندن
خو نباید کرد با هر مرد و زن

Since I shall be left alone at the last,
it behooves me not to become friendly with every man and woman.

رو بخواهم کرد آخر در لحد
آن به آید که کنم خو با احد

I shall turn my face to the grave at the last:
it is better that I should make friends with the One.

چون زنخ را بست خواهند ای صنم
آن به آید که ز نخ کمتر زنم

Since my jaw will be bound up, O worshipful one,
it is better that I should jaw little.

ای به زربفت و کمر آموخته
آخر استت جامه‌ی نادوخته

O you who have learned to wear a gold-embroidered robe and a belt,
at the last there is the unsewn garment for you.

رو به خاك آریم كز وی رسته‌ایم
دل چرا در بی‌وفایان بسته‌ایم

We shall turn our faces to the earth where we have sprung:
why have we fixed our hearts on creatures devoid of constancy?

جد و خویشان‌مان قدیمی چار طبع
ما به خویشی عاریت بستیم طمع

The four ‘natures’ are our ancestors and kinsfolk from of old;
we have fixed our hopes on a borrowed kinship.

سالها هم صحبتی و هم دمی
با عناصر داشت جسم آدمی

During years the body of Man
had companionship and intimacy with the elements.

روح او خود از نفوس و از عقول
روح اصل خویش را کرده نکول

His spirit, indeed, is from the souls and intelligences,
the spirit has forsaken its origins.

از نفوس و از عقول پر صفا
نامه می‌آید به جان کای بی‌وفا

From the pure souls and intelligences
there is coming to the spirit a letter, saying, ‘O faithless one,

یار کان پنج روزه یافتی
رو ز یاران کهن بر تافتی

You have found miserable five-day friends
and have turned your face away from your friends of old.’

کودکان گر چه که در بازی خوشند
شب کشانشان سوی خانه می‌کشند

Although the children are happy in their play,
at nightfall they are dragged off and taken home.

شد برهنه وقت بازی طفل خرد
دزد از ناگه قبا و کفش برد

At play-time the little child strips:
suddenly the thief carries off his coat and shoes.

آن چنان گرم او به بازی در فتاد
کان کلاه و پیرهن رفتش ز یاد

He is so hotly engaged in play
that his cap and shirt are forgotten.

شد شب و بازی او شد بی‌مدد
رو ندارد کاو سوی خانه رود

Night falls, and his play becomes helpless:
he has not the face to go home.

نی شنیدی انما الدنیا لعب
باد دادی رخت و گشتی مرتعب

Have not you heard *the present life is only a play*?
You have squandered your goods and have become afraid.

پیش از آن که شب شود جامه بجو
روز را ضایع مکن در گفت‌وگو

Look for your clothes ere night comes on:
do not waste the day in talk.

من به صحرا خلوتی بگزیده‌ام
خلق را من دزد جامه دیده‌ام

I have chosen seclusion in the desert:
I have perceived that mankind is a stealer of clothes.

نیم عمر از آرزوی دلستان
نیم عمر از غصه‌های دشمنان

Half of life in desire for a charming friend;
half of life in anxieties caused by foes.

جبه را برد آن کله را این ببرد
غرق بازی گشته ما چون طفل خرد

That has carried off cloak, this has carried off cap,
we have become absorbed in play, like a little child.

نك شبانگاه اجل نزدیك شد
خل هذا اللعب بسك لا تعد

Lo, the night-time of death is near.
Leave this play: you have enough, do not return.

هین سوار توبه شو در دزد رس
جامه‌ها از دزد بستان باز پس

Listen, mount repentance,
overtake the thief, and recover your clothes from him.

مرکب توبه عجایب مرکب است
بر فلك تازد به یك لحظه ز پست

The steed of repentance is a marvellous steed:
in one moment it runs from below up to heaven.

لیك مرکب را نگه می‌دار از آن
کاو به دزدید آن قبایت را نهان

But always keep the steed from him
who secretly stole your coat.

تا ندزدد مرکبت را نیز هم
پاس دار این مرکبت را دم‌به‌دم

Lest he steal your steed also,
keep watch over this steed of yours incessantly."

حکایت آن شخص که دزدان قوچ او را بدزدیدند و بر آن قناعت نکردند به حیله جامه‌هاش را هم دزدیدند

Story of the person whose ram was stolen by some thieves. Not content with that, they stole his clothes too by means of a trick.

آن یکی قچ داشت از پس می‌کشید
دزد قچ را برد حبلش را برید

A certain man had a ram he was leading along behind him:
a thief carried off the ram, having cut its halter.

چون که آگه شد دوان شد چپ و راست
تا بیابد کان قچ برده کجاست

As soon as he noticed, he began to run to left and right,
that he might find out where the stolen ram was.

بر سر چاهی بدید آن دزد را
که فغان می‌کرد کای وا ویلتا

Beside a well he saw the thief crying,
"Alas! Woe is me!"

گفت نالان از چیی ای اوستاد
گفت همیان زرم در چه فتاد

"O master," said he, "why are you lamenting?"
He replied, "My purse of gold has fallen into the well.

گر توانی در روی بیرون کشی
خمس بدهم مر ترا با دل خوشی

If you can go in and fetch it out,
I will give you a fifth with pleasure.

خمس صد دینار بستانی به دست
گفت او خود این بهای ده قچ است

You will receive the fifth part of a hundred dinars in your hand."
He said, "Why, this is the price of ten rams.

گر دری بر بسته شد ده در گشاد
گر قچی شد حق عوض اشتر بداد

If one door is shut ten doors are opened:
if a ram is gone, God gives a camel in compensation."

جامه‌ها بر کند و اندر چاه رفت
جامه‌ها را برد هم آن دزد تفت

He took off his clothes and went into the well:
at once the thief carried away his clothes too.

حازمی باید که ره تا ده برد
حزم نبود طمع طاعون آورد

A prudent man is needed to find the way to the village:
prudence be absent, cupidity brings calamity.

او یکی دزد است فتنه سیرتی
چون خیال او را به هر دم صورتی

He is a mischievous thief:
like a phantom, he has a shape at every moment.

کس نداند مکر او الا خدا
در خدا بگریز و وا ره ز آن دغا

None but God knows his cunning:
take refuge with God and escape from that impostor.

مناظره‌ی مرغ با صیاد در ترهب و در معنی ترهبی که مصطفی علیه السلام نهی کرد از آن امت خود را که لا رهبانیه فی الاسلام

The bird's debate with the bird catcher concerning monasticism and about the meaning of the monasticism which Mustafá (Mohammed), on whom be peace, forbade his community to practise, saying, "There is no monkery in Islam."

مرغ گفتنش خواجه در خلوت مه‌ایست
دین احمد را ترهب نیك نیست

The bird said to him, "O Khwaja, don't stay in seclusion:
monasticism is not good in regard to the religion of Ahmad.

از ترهب نهی کردست آن رسول
بدعتی چون در گرفتی ای فضول

The Prophet has forbidden monasticism:
how have you embraced a heresy, O trifler?

جمعه شرط است و جماعت در نماز
امر معروف و ز منکر احتراز

The conditions are: the Friday worship and the public prayers,
to enjoin good and shun evil,

رنج بد خویان کشیدن زیر صبر
منفعت دادن به خلقان همچو ابر

To bear patiently affliction caused by the ill-natured,
and to confer benefit on creatures as the clouds.

خیر ناس ان ینفع الناس ای پدر
گر نه سنگی چه حریفی با مدر

O father, the best of the people is he who benefits the people:
if you are not a stone, why are you consorting with the stupid?

در میان امت مرحوم باش
سنت احمد مهل محکوم باش

Live amongst the community that is the object of mercy:
do not forsake the religion of Ahmad, be ruled."

گفت عقل هر که را نبود رسوخ
پیش عاقل او چو سنگ است و کلوخ

He replied, “Anyone whose intelligence is infirm,
he in the opinion of the intelligent is like a stone and stupid.

چون حمار است آن که نانش امنیت است
صحبت او عین رهبانیت است

One whose wish is for bread resembles an ass:
companionship with him is the essence of monkery.

ز انکه غیر حق همه گردد رفات
کل آت بعد حین فهو آت

For all except God crumbles away,
everything that is coming after a time will come.

حکم او هم حکم قبله‌ی او بود
مرده‌اش خوان چون که مرده جو بود

His predicament is the same as that of his *qibla*:
call him ‘dead’ inasmuch as he seeks the dead.

هر که با این قوم باشد راهب است
که کلوخ و سنگ او را صاحب است

Anyone who lives with these people is a monk,
for his companions are earth and stones.

خود کلوخ و سنگ کس را ره نزد
زین کلوخان صد هزار آفت رسد

In truth, clods and stones never waylaid any one,
from *those* clods come a hundred thousand corruptions.”

گفت مرغش پس جهاد آن گه بود
کاین چنین ره زن میان ره بود

The bird said to him, “Then, the *Jihad* (spiritual war)
is waged at the time when a brigand like this is on the road.

از برای حفظ و یاری و نبرد
بر ره ناامن آید شیر مرد

The valiant man enters on the unsafe road
for the purpose of protecting and helping and fighting.

عرق مردی آن گهی پیدا شود
که مسافر همره اعدا شود

The root of manhood becomes apparent
at the time when the traveller meets his enemies on the road.

چون نبی سیف بوده‌ست آن رسول
امت او صفدرانند و فحول

Since the Messenger was the Prophet of the sword,
his community is heroes and champions.

مصلحت در دین ما جنگ و شکوه
مصلحت در دین عیسی غار و کوه

In our way the right thing is war and glory;
in the religion of Jesus the right thing is cave and mountain.”

گفت آری گر بود یاری و زور
تا به قوت بر زند بر شر و شور

He said, “Yes; if one has help and strength
to make a mighty attack on evil and mischief.

چون نباشد قوتی پرهیز به
در فرار لا یطاق آسان بجه

When there is no strength, it is better to abstain:
spring easily away in flight from what cannot be endured.”

گفت صدق دل بباید کار را
ور نه یاران کم نیاید یار را

It replied, “Firmness of heart is needed for achievement,
but a friend does not lack friends.

یار شو تا یار بینی بی‌عدد
ز انکه بی‌یاران بمانی بی‌مدد

Be a friend, that you may find friends innumerable;
for without friends you will be left helpless.

دیو گرگ است و تو همچون یوسفی
دامن یعقوب مگذار ای صفی

The Devil is a wolf, and you are like Joseph:
do not let go Jacob’s skirt, O excellent one.

گرگ اغلب آن گهی گیرا بود
کز رمه شیشك به خود تنها رود

Generally the wolf seizes at the moment
when a year-old sheep strays alone by itself from the flock.

آن که سنت با جماعت ترك کرد
در چنین مسبع ز خون خویش خورد

He who has abandoned the Sunna with the community,
has not he drunk his own blood in such a haunt of wild beasts?

هست سنت ره جماعت چون رفیق
بی‌ره و بی‌یار افتی در مضیق

The Sunna is the road, and the community is like companions:
without the road and without comrades you will fall into straits;

همرهی نه کاو بود خصم خرد
فرصتی جوید که جامه‌ی تو برد

Not the fellow-traveller who is an enemy to Reason
and seeks an opportunity to carry off your clothes,

می‌رود با تو که یابد عقبه‌ای
که تواند کردت آن جا نهبه‌ای

Goes about with you in order to find a mountain-pass
where he can plunder you!

یا بود اشتر دلی چون دید ترس
گویدت بهر رجوع از راه، درس

Not one who has the heart of a camel and, when he feels afraid,
instructs to turn back on the road!

یار را ترسان کند ز اشتر دلی
این چنین همره عدو دان نه ولی

By his camel's courage he frightens his comrade:
know that such a fellow-traveller is an enemy, not a friend.

راه جان‌بازی است در هر غیشه‌ای
آفتی در دفع هر جان شیشه‌ای

The road is self-sacrifice, and in every thicket
is a bane to drive back any one whose soul is as a glass bottle.

راه دین ز آن رو پر از شور و شر است
که نه راه هر مخنث گوهر است

The road of religion is full of trouble and bale for the reason
that it is not the road for any one whose nature is effeminate.

در ره این ترس امتحانهای نفوس
همچو پرویزن به تمییز سبوس

On this road souls are tried by terror
as a sieve for sifting bran.

راه چه بود پر نشان پایها
یار چه بود نردبان رایها

What is the road? Full of footprints.
What is the friend? The ladder whereby minds ascend.

گیرم آن گرگت نیابد ز احتیاط
بی‌ز جمعیت نیابی آن نشاط

I grant that, through taking precautions, the wolf may not find you,
without company you will not find that alacrity.

آن که تنها در رهی او خوش رود
با رفیقان سیر او صد تو شود

He who cheerfully goes alone on a journey—
with companions his progress is increased a hundredfold.

با غلیظی خر ز یاران ای فقیر
در نشاط آید شود قوت پذیر

Notwithstanding the grossness of the ass, it is exhilarated, O dervish,
by comrades and becomes capable of strength.

هر خری کز کاروان تنها رود
بر وی آن ره از تعب صد تو شود

To any ass that goes alone from the caravan
the road is a hundredfold by fatigue.

چند سیخ و چند چوب افزون خورد
تا که تنها آن بیابان را برد

How much more prodding and beating does it suffer
that it may cross the desert alone!

مر ترا می‌گوید آن خر خوش شنو
گر نه‌ای خر همچنین تنها مرو

That ass is saying to you, 'Take heed!
Don't travel alone like this, unless you are an ass!'

آن که تنها خوش رود اندر رصد
با رفیقان بی‌گمان خوشتر رود

Beyond doubt he who cheerfully goes alone into the custom-house
will go more cheerfully with companions.

هر نبیی اندر این راه درست
معجزه بنمود و همراهان بجست

Every prophet on this straight road
produced evidentiary miracles and sought fellow-travellers.

گر نباشد یاری دیوارها
کی بر آید خانه‌ها و انبارها

Were it not for the help given by the walls;
how should houses and mezzanines arise?

520 هر یکی دیوار اگر باشد جدا
سقف چون باشد معلق در هوا

If each wall is separated,
how shall the roof remain suspended in the air?

گر نباشد یاری حبر و قلم
کی فتد بر روی کاغذها رقم

If no help be given by ink and pen,
how shall the writing come on to the surface of the paper?

این حصیری که کسی می‌گسترد
گر نه پیوندد به هم بادش برد

If this rush-mat which someone is spreading were not joined together,
the wind would carry it away.

حق ز هر جنسی چو زوجین آفرید
پس نتایج شد ز جمعیت پدید

Since God created pairs of every kind,
therefore results are produced by means of union."

او بگفت و او بگفت از اهتزاز
بحثشان شد اندر این معنی دراز

He spoke and the bird spoke:
their debate on this subject was prolonged by the vehemence.

525 مثنوی را چابك و دل خواه کن
ماجرا را موجز و کوتاه کن

Make the *Masnavi* nimble and pleasing to the heart:
abridge and shorten controversy.

بعد از آن گفتش که گندم آن کیست
گفت امانت از یتیم بی‌وصی است

Afterwards, it said to him, "Whose is the wheat?"
He replied, "It is the deposit of an orphan who has no guardian.

مال ایتام است امانت پیش من
ز انکه پندارند ما را موتمن

It is orphans' property, deposited with me
because people deem me trustworthy."

گفت من مضطرم و مجروح حال
هست مردار این زمان بر من حلال

The bird said, "I am driven by necessity and in a sore plight:
carrion is lawful to me at this moment.

هین به دستوری از این گندم خورم
ای امین و پارسا و محترم

Listen, with your permission I will eat of this wheat,
O trusty and devout and venerable one."

530 گفت مفتی ضرورت هم توی
بی‌ضرورت گر خوری مجرم شوی

He replied, "You are the judge of necessity:
if you eat without necessity, you will commit a sin;

ور ضرورت هست هم پرهیز به
ور خوری باری ضمان آن بده

And if the necessity exists, yet it is better to abstain;
or if you do eat, at any rate give a guarantee for it."

مرغ بس در خود فرو رفت آن زمان
توسنش سر بستد از جذب عنان

Thereupon the bird pondered deeply,
its restive steed took its head from the pull of the rein.

چون بخورد آن گندم اندر فخ بماند
چند او یاسین و الانعام خواند

When it had eaten the wheat, it remained in the trap:
it recited several times *Yásín* and *al-An'ám*.

بعد درماندن چه افسوس و چه آه
پیش از آن بایست این دود سیاه

What is "Alas" and "Ah me" after being left helpless?
This black smoke ought to have been before that.

535 آن زمان که حرص جنبید و هوس
آن زمان می‌گو که ای فریادرس

At the time when greed and desire have stirred, at that time keep saying,
"Help me, O You who come at the cry for help!"

کان زمان پیش از خرابی بصره است
بو که بصره وارهد هم ز آن شکست

For that time is prior to the devastation of Basra,
and it may be that Basra will still be saved from that overthrow.

ابك لی یا باکیی یا ثاکلی
قبل هدم البصره و الموصل

O you that will weep for me, O you that will be bereft of me,
weep for me before the demolition of Basra and Mosul.

نح علی قبل موتی و اعتفر
لا تنح لی بعد موتی و اصطبر

Mourn for me and smear yourself with dust before my death;
do not mourn for me after my death, but bear with patience.

ابك لی قبل ثبوری فی النوی
بعد طوفان النوی خل البکا

Weep for me before my destruction in decease:
after the flood of decease leave off weeping.

آن زمان که دیو می‌شد راه زن
آن زمان بایست یاسین خواندن

At the time when the Devil was waylaying,
at *that* time you ought to have recited *Yásín*.

پیش از آنك اشکسته گردد کاروان
آن زمان چوبك بزن ای پاسبان

O watchman, use your rattle
before the caravan is ruined.

حکایت آن پاسبان که خاموش ماند تا دزدان رخت تاجران بردند بکلی، بعد از آن هیهای و پاسبانی می‌کرد

Story of the watchman who kept silence till the robbers had carried off the entire stock of the merchants, but afterwards made an outcry and did the duty of a watchman.

پاسبانی خفت دزد اسباب برد
رختها را زیر هر خاکی فشرد

A certain watchman fell asleep. The robbers carried off the goods
and secreted the articles under any piece of earth.

روز شد بیدار شد آن کاروان
دید رفته رخت و سیم و اشتران

It was day, the caravaneers awoke:
they saw that stock and money and camels were gone.

پس بدو گفتند ای حارس بگو
که چه شد این رخت و این اسباب کو

Then they said to him, "O watchman, tell what has happened.
Where are this stock and these goods?"

گفت دزدان آمدند اندر نقاب
رختها بردند از پیشم شتاب

He replied, "The robbers came unexpectedly,
and hastily carried off the stock from before me."

قوم گفتندش که ای چون تل ریگ
پس چه می‌کردی کیی ای مرده‌ریگ

The party said to him, "O man weak as a sand hill,
what were you doing, then? Who are you, O disloyal?"

گفت من یك کس بدم ایشان گروه
با سلاح و با شجاعت باشکوه

"I was one," said he, "and they were a band,
armed and brave and formidable."

گفت اگر در جنگ کم بودت امید
نعره‌ای زن کای کریمان بر جهید

He said, "If you had no hope in battle, shout,
'Gentlemen, spring up?'"

گفت آن دم کارد بنمودند و تیغ
که خمش ور نه کشیمت بی‌دریغ

He replied, "At that moment they produced knives and swords,
crying, 'Silence! Or we will kill you ruthlessly.'

آن زمان از ترس بستم من دهان
این زمان هیهای و فریاد و فغان

At that time I shut my mouth in terror;
at this time screams and calls for help and cries of distress.

آن زمان بست آن دمم که دم زنم
این زمان چندان که خواهی هی کنم

At that time my breath was stopped from breathing a word:
at this time I will scream as much as you please."

چون که عمرت برد دیو فاضحه
بی‌نمك باشد اعوذ و فاتحه

After the Devil who exposes to disgrace has carried off your life,
it is foolish "*I take refuge*" and recite the *Fatiha*;

گر چه باشد بی‌نمك اكنون حنين
هست غفلت بی‌نمكتر ز آن يقين

Though it is foolish to moan now,
assuredly heedlessness is more foolish than that.

همچنين هم بی‌نمك می‌نال نيز
كه ذليلان را نظر كن ای عزيز

Continue to sob thus, even foolishly, crying,
“Regard the base, O Almighty One!

قادری بی‌گاه باشد يا بگاه
از تو چيزی فوت كی شد ای اله

Whether it is late or early, You are omnipotent:
when did anything escape You, O God?”

شاه لا تاسوا عَلی ما فاتكم
كی شود از قدرتش مطلوب گم

The King of *may not grieve for what has escaped you* —
how should the object of desire vanish from His power?

حواله كردن مرغ گرفتاری خود را در دام به فعل و مكر و زرق زاهد و جواب زاهد مرغ را

How the bird attributed its being caught in the trap to the artifice and cunning and hypocrisy of the ascetic; and how the ascetic answered the bird.

گفت آن مرغ اين سزای او بود
كه فسون زاهدان را بشنود

The bird said, “This is a fit punishment
for one who listens to the beguiling talk of ascetics.”

گفت زاهد نه سزای آن نشاف
كاو خورد مال يتيمان از گزاف

“Nay,” said the ascetic; “it is a fit punishment for the greedy wretch
who incontinently devours the property of orphans.”

بعد از آن نوحه‌گری آغاز كرد
كه فخ و صياد لرزان شد ز درد

Afterwards it began to lament in such wise
that the trap and the bird catcher trembled at the grief,

كز تناقضهای دل پشتم شكست
بر سرم جانا بيا می‌مال دست

Crying, “My back is broken by the contradictions in my heart:
come, O Beloved, rub Your hand on my head.

زير دست تو سرم را راحتی است
دست تو در شكر بخشی آيتی است

Under Your hand my head has a relief:
Your hand is a miracle in bestowing favour.

سايه‌ی خود از سر من بر مدار
بی‌قرارم بی‌قرارم بی‌قرار

Do not take away Your shadow from my head:
I am restless, restless, restless.

خوابها بيزار شد از چشم من
در غمت ای رشك سرو و ياسمن

All sorts of sleep have left mine eye in my passion for You,
O You who art envied by the cypress and the jasmine.

گر نيم لايق چه باشد گر دمی
ناسزايی را بپرسی در غمی

Though I am not deserving, what matter if for a moment
You ask after an unworthy one in a anguish?”

مر عدم را خود چه استحقاق بود
كه بر او لطفت چنين درها گشود

What right, for truth, had Not-being,
to which Your grace opened such doors?

خاك گرگين را كرم آسيب كرد
ده گهر از نور حس در جيب كرد

Bounty touched the mangy earth
and put in its bosom ten pearls of the light of sensation—

پنج حس ظاهر و پنج نهان
كه بشر شد نطفه‌ی مرده از آن

Five outward senses and five inward senses—
whereby the dead semen was made Man.

توبه بی‌توفیقت ای نور بلند
چیست جز بر ریش توبه ریش‌خند

Repentance without Your blessing, O sublime Light,
what is it but to laugh at the beard of repentance?

سبلتان توبه یك یك بر کنی
توبه سایه‌ست و تو ماه روشنی

You do tear the moustaches of repentance piecemeal:
repentance is the shadow and You are the shining moon.

ای ز تو ویران دکان و منزلم
چون ننالم چون بیفشاری دلم

O You by whom my shop and dwelling is ruined,
how shall not I wail when You rack my heart?

چون گریزم ز انکه بی‌تو زنده نیست
بی‌خداوندیت بود بنده نیست

How shall I flee, since without You no one lives,
and without Your lordship no slave has existence?

جان من بستان تو ای جان را اصول
ز انکه بی‌تو گشته‌ام از جان ملول

Take my life, O Source of my life,
for without You I have become weary of my life.

عاشقم من بر فن دیوانگی
سیرم از فرهنگی و فرزانگی

I am in love with the art of madness;
I am surfeited with wisdom and sagacity.

چون بدرد شرم گویم راز فاش
چند از این صبر و زحیر و ارتعاش

When shame is rent asunder, I will publicly declare the mystery:
how much of this self-restraint and griping pain and tremor?

در حیا پنهان شدم همچون سجاف
ناگهان بجهم از این زیر لحاف

I have become concealed in shame, like the fringe:
I will spring forth of a sudden from beneath this coverlet.

ای رفیقان راهها را بست یار
آهوی لنگیم و او شیر شکار

O comrades, the Beloved has barred the ways:
we are lame deer and He a hunting lion.

جز که تسلیم و رضا کو چاره‌ای
در کف شیر نری خون‌خواره‌ای

In the clutch of a fierce bloodthirsty lion
where is any resource except resignation and acquiescence?

او ندارد خواب و خور چون آفتاب
روحها را می‌کند بی‌خورد و خواب

He, like the sun, has neither sleep nor food:
He makes the spirits to be without food and sleep,

که بیا من باش یا هم خوی من
تا ببینی در تجلی روی من

Saying, “Come, be Me or one with Me in nature,
that you may behold My Face when I unveil Myself.

ور ندیدی چون چنین شیدا شدی
خاك بودی طالب احیا شدی

And if you had not beheld it, how should you have become so distraught?
You were earth, you has become one who seeks to be quickened.”

گر ز بی‌سویت ندادست او علف
چشم جانت چون بماندست آن طرف

If He has not given you food from the without spatial relations,
how has your spiritual eye remained on that region?

گربه بر سوراخ ز آن شد معتکف
که از آن سوراخ او شد معتلف

The cat became intent on the hole
because she had fed herself from that hole.

گربه‌ی دیگر همی‌گردد به بام
کز شکار مرغ یابید او طعام

Another cat prowls on the roof
because she obtained food by preying on birds.

آن یکی را قبله شد جولاهگی
و آن یکی حارس برای جامگی

One man’s qibla is the weaver’s craft,
while another is a guardsman for the sake of the allowance;

و آن یکی بی‌کار و رو در لامکان
که از آن سو دادیش تو قوت جان

And another is unemployed, his face towards spacelessness
because You gave him spiritual food from that quarter.

کار او دارد که حق را شد مرید
بهر کار او ز هر کاری برید

He has the work who has become desirous of God
and for His work's sake has severed himself from every work.

دیگران چون کودکان این روز چند
تا به شب ترحال بازی می‌کنند

The rest are like children playing, these few days,
till the departure at nightfall.

خوابناکی کاو ز یقظت می‌جهد
دایه‌ی وسواس عشوه‌ش می‌دهد

The drowsy one who awakes and springs up,
he, the nurse, evil suggestion, beguiles,

رو بخسب ای جان که نگذاریم ما
که کسی از خواب بجهاند ترا

Saying, "Go to sleep, my darling,
for I will not let anyone arouse you from slumber."

هم تو خود را بر کنی از بیخ خواب
همچو تشنه که شنود او بانگ آب

You yourself will tear up your slumber by the roots,
like the thirsty man who heard the noise of the water.

بانگ آبم من به گوش تشنگان
همچو باران می‌رسم از آسمان

"I am the noise of the water in the ears of the thirsty:
I am coming like rain from heaven.

بر جه ای عاشق بر آور اضطراب
بانگ آب و تشنه و آن گاه خواب

Spring up, O lover, exhibit agitation:
noise of water and thirsty, and then to fall asleep!"

Story of the lover who, in hope of the tryst promised by his beloved, came at night to the house that he had indicated. He waited part of the night; he was overcome by sleep. His beloved came to fulfill his promise and found him asleep, he filled his lap with walnuts and left him sleeping and returned.

عاشقی بوده‌ست در ایام پیش
پاسبان عهد اندر عهد خویش

In the days of old there was a lover,
one who kept troth in his time.

سالها در بند وصل ماه خود
شاه مات و مات شاهنشاه خود

For years checkmated in the toils of his fair one's favour
and mated by his king.

عاقبت جوینده یابنده بود
که فرج از صبر زاینده بود

In the end the seeker is a finder,
for from patience joy is born.

گفت روزی یار او کامشب بیا
که بپختم از پی تو لوبیا

One day his friend said, "Come to-night,
for I have cooked haricot beans for you.

در فلان حجره نشین تا نیم شب
تا بیایم نیم شب‌من بی‌طلب

Sit in such and such a room till midnight,
that at midnight I may come unsought."

مرد قربان کرد و نانها بخش کرد
چون پدید آمد مهش از زیر گرد

The man offered sacrifice and distributed loaves,
since the moon had appeared to him from beneath the dust.

شب در آن حجره نشست آن دوستدار
بر امید وعده‌ی آن یار غار

At night the passionate lover seated himself in the room
in hope of the tryst promised by that loyal friend.

بعد نصف اللیل آمد یار او
صادق الوعدانه آن دل دار او

After midnight his friend, the charmer of his heart,
arrived like those who are true to their promise.

عاشق خود را فتاده خفته دید
اندکی از آستین او درید

He found his lover lying asleep;
he tore off a little piece of his sleeve

گردکانی چندش اندر جیب کرد
که تو طفلی گیر این می‌باز نرد

And put some walnuts in his lap, saying,
"You are a child: take these and play a game of dice."

چون سحر از خواب عاشق بر جهید
آستین و گردکانها را بدید

When at dawn the lover sprang up from sleep,
he saw the sleeve and the walnuts.

گفت شاه ما همه صدق و وفاست
آن چه بر ما می‌رسد آن هم ز ماست

He said, "Our king is entirely truth and loyalty:
that which is coming upon us is from ourselves alone."

ای دل بی‌خواب ما زین ایمنیم
چون حرس بر بام چوبك می‌زنیم

O sleepless heart, we are secure from this:
we, like guardsmen, are plying our rattles on the roof.

گردکان ما در این مطحن شکست
هر چه گوییم از غم خود اندك است

Our walnuts are crushed in this mill:
whatever we may tell of our anguish, it is little.

عاذلا چند این صلای ماجرا
پند کم ده بعد از این دیوانه را

O railer, how long this invitation to the business?
Henceforth do not give advice to a madman.

من نخواهم عشوه‌ی هجران شنود
آزمودم چند خواهم آزمود

I will not listen to deceitful talk of separation:
I have experienced it: how long shall I experience it?

هر چه غیر شورش و دیوانگی است
اندر این ره دوری و بیگانگی است

In this Way everything except derangement and madness
is farness and alienation.

هین بنه بر پایم این زنجیر را
که دریدم سلسله‌ی تدبیر را

Listen; put that fetter on my leg,
for I have torn the chain of consideration to pieces.

غیر آن جعد نگار مقبلم
گر دو صد زنجیر آری بگسلم

Though you bring two hundred fetters,
I will snap except the curls of my auspicious Beauty.

عشق و ناموس ای برادر راست نیست
بر در ناموس ای عاشق مه‌ایست

Love and reputation, O brother, are not in accord:
do not stand at the door of reputation, O lover.

وقت آن آمد که من عریان شوم
نقش بگذارم سراسر جان شوم

The time is come for me to strip,
to quit the form and become wholly spirit.

ای عدوی شرم و اندیشه بیا
که دریدم پرده‌ی شرم و حیا

Come, O Enemy of shame and anxious thought,
for I have rent the veil of shame and bashfulness.

ای ببسته خواب جان از جادویی
سخت دل یارا که در عالم تویی

O You who by Your magic has spell-bound the spirit's sleep,
O hardhearted Beloved that You are in the world,

هین گلوی صبر گیر و می‌فشار
تا خنك گردد دل عشق ای سوار

Listen, grip the throat of self-restraint and strangle it,
in order that Love's heart may be made happy, O Cavalier!

تا نسوزم کی خنك گردد دلش
ای دل ما خاندان و منزلش

How should His heart be made happy till I burn?
Oh, my heart is His home and dwelling-place.

خانه‌ی خود را همی‌سوزی بسوز
کیست آن کس کاو بگوید لا یجوز

You will burn Your house, burn it!
Who is he that will say, “It is not allowed”?

خوش بسوز این خانه را ای شیر مست
خانه‌ی عاشق چنین اولیتر است

Burn this house well, O furious Lion!
The lover’s house is better so.

بعد ازین این سوز را قبله کنم
ز انکه شمعم من به سوزش روشنم

Henceforth I will make this burning my *qibla*, for I am the candle:
I am bright by burning.

خواب را بگذار امشب ای پدر
یك شبی بر کوی بی‌خوابان گذر

Abandon sleep to-night, O father:
for one night traverse the district of the sleepless.

بنگر اینها را که مجنون گشته‌اند
همچو پروانه به وصلت کشته‌اند

Look on these who have become frenzied
and been killed, like moths, by union.

بنگر این کشتی خلقان غرق عشق
اژدهایی گشت گویی حلق عشق

Look on this ship of creatures sunk in Love:
you would say that Love’s throat has become a dragon—

اژدهایی ناپدید دل ربا
عقل همچون کوه را او کهربا

An invisible heart-ravishing dragon: it is a magnet to draw the reason
that is like a mountain.

عقل هر عطار کاگه شد از او
طبله‌ها را ریخت اندر آب جو

Every druggist whose reason became acquainted with Him
dropped the trays into the water of the river.

رو کز این جو بر نیایی تا ابد
لم یکن حقا له کفوا احد

Go, for you will not emerge from this river unto everlasting:
in truth *there is none to be compared with Him*.

ای مزور چشم بگشای و ببین
چند گویی می‌ندانم آن و این

O false pretender, open your eye and see!
How long will you say, “I know not that or this”?

از وبای زرق و محرومی بر آ
در جهان حی و قیومی در آ

Ascend from the plague of hypocrisy and deprivation: enter the world
of Life and Self-subsistence,

تا نمی‌بینم همی‌بینم شود
وین ندانمهات می‌دانم بود

So that “I see not” may become “I see”
and these “I know not’s” of yours may be “I know.”

بگذر از مستی و مستی بخش باش
زین تلون نقل کن در استواش

Pass beyond intoxication and be one who bestows intoxication:
move away from this mutability into His permanence.

چند نازی تو بدین مستی بس است
بر سر هر کوی چندان مست هست

How long will you take pride in this intoxication? it is enough:
there are so many intoxicated at the top of every street.

گر دو عالم پر شود سر مست یار
جمله یك باشند و آن یك نیست خوار

If the two worlds were filled with those whom the Friend has intoxicated,
they all would be one, and that one is not despicable.

این ز بسیاری نیابد خواریی
خوار که بود تن پرستی ناریی

This is nowise rendered despicable by multitude.
Who is despicable? A body-server of fiery nature.

گر جهان پر شد ز نور آفتاب
کی بود خوار آن تف خوش التهاب

Though the world is filled with the sun’s light,
how should that splendour of beauteous flame be despicable?

لیك با این جمله بالاتر خرام
چون که ارض الله واسع بود و رام

But, notwithstanding all this, mount higher,
since *God’s earth is spacious* and delightful.

گر چه این مستی چو باز اشهب است
برتر از وی در زمین قدس هست

Although this intoxication is like the white falcon,
in the earth of Transcendence there is superior to it.

رو سرافیلی شو اندر امتیاز
در دمنده‌ی روح و مست و مست ساز

Go, become an Seraphiel in distinction—
an inspirer of spirituality and intoxicated and an intoxicator.

مست را چون دل مزاح اندیشه شد
این ندانم و آن ندانم پیشه شد

Since the intoxicated man’s heart is occupied with thoughts of merriment,
it has become his practice “I don’t know this” and “I don’t know that.”

این ندانم و آن ندانم بهر چیست
تا بگویی آن که می‌دانیم کیست

What is the purpose of “I don’t know this” and “I don’t know that”?
in order that you may say who He is whom we know.

نفی بهر ثبت باشد در سخن
نفی بگذار و ز ثبت آغاز کن

In discourse negation is for the purpose of affirmation:
cease from negating and begin to affirm.

نیست این و نیست آن هین واگذار
آن که آن هست است آن را پیش آر

Come, leave off “this is not” and “that is not”:
bring forward that One who is Real Being.

نفی بگذار و همان هستی پرست
این در آموز ای پدر ز آن ترك مست

Leave negation and worship only that Real Being:
learn this, O father, from the drunken Turk.

استدعای امیر ترك مخمور مطرب را به وقت صبوح و تفسیر این حدیث که ان لله تعالی شرابا اعده لاولیائه إذا شربوا سکروا و إذا سکروا طابوا، الی آخر الحدیث
می در خم اسرار بدان می‌جوشد تا هر که مجرد است از آن می نوشد
قال الله تعالی إِنَّ الْأَبْرارَ يَشْرَبُونَ
این می که تو می‌خوری حرامست ما می نخوریم جز حلالی
جهد کن تا ز نیست هست شوی وز شراب خدای مست شوی

How a drunken Turkish Amír summoned a minstrel at the hour of the morning-drink; and a commentary on the Tradition, “Truly, God most High has a wine that He prepared for His friends: when they drink it they become intoxicated, and when they become intoxicated they are purified,” to the end of the Tradition. “The wine is bubbling in the jars of the mysteries in order that anyone who is denuded may drink of that wine.” God most High has said, “Lo, the righteous shall drink.” “This wine that you drink is forbidden; we drink none but a lawful wine.” “Endeavour through non-existence to become existent and to be intoxicated with God’s wine.”

اعجمی ترکی سحر آگاه شد
و ز خمار خمر مطرب خواه شد

A barbarian Turk came to his senses at dawn with a wine induced hangover,
desired the minstrel.

مطرب جان مونس مستان بود
نقل و قوت و قوت مست آن بود

The spiritual minstrel is the bosom-friend of those intoxicated:
he is the dessert and food and strength of the drunken.

مطرب ایشان را سوی مستی کشید
باز مستی از دم مطرب چشید

The minstrel led them on to intoxication;
then again, he quaffed intoxication from the song of the minstrel.

آن شراب حق بدان مطرب برد
وین شراب تن از این مطرب چرد

That one fetches God’s wine because of that minstrel,
while this one imbibes the bodily wine from this minstrel.

هر دو گر یك نام دارد در سخن
لیك شتان این حسن تا آن حسن

Though both have one name in discourse,
yet there is a vast difference between this Hasan and that Hasan.

اشتباهی هست لفظی در بیان
لیك خود كو آسمان تا ریسمان

There is a verbal resemblance in enunciation,
but what relation has heaven (*ásmán*) to a rope (*rísmán*)?

اشتراك لفظ دایم ره زن است
اشتراك گبر و مومن در تن است

The participation of a word is always obstructive:
the participation of the infidel with the true believer is in the body.

650 جسمها چون كوزه‌های بسته سر
تا كه در هر كوزه چه بود آن نگر

Bodies are like pots with the lids on:
look and see what is in each pot.

كوزه‌ی آن تن پر از آب حیات
كوزه‌ی این تن پر از زهر ممات

The pot of that body is filled with the Water of Life;
the pot of this body is filled with the poison of death.

گر به مظروفش نظر داری شهی
ور به ظرفش بنگری تو گمرهی

If you keep your eye fixed on its contents, you are a king;
but if you regard its vessel, you are misguided.

لفظ را مانندهی این جسم دان
معنیش را در درون مانند جان

Know that words resemble this body
and that their inward meaning resembles the soul.

دیده‌ی تن دایما تن بین بود
دیده‌ی جان جان پر فن بین بود

The bodily eye is always seeing the body;
the spiritual eye sees the artful soul.

655 پس ز نقش لفظهای مثنوی
صورتی ضال است و هادی معنوی

Therefore the man of appearance is misled by the form of the expressions
used in the *Masnavi*, while they guide the man of reality.

در نبی فرمود كاین قرآن ز دل
هادی بعضی و بعضی را مضل

He has said in the *Qur'án*, "This *Qur'án* with all its heart
leads some aright and others astray."

الله الله چون كه عارف گفت می
پیش عارف كی بود معدوم شی

God, God! When the gnostic speaks of "wine,"
how in the gnostic's eyes should the non-existent be a thing?

فهم تو چون باده‌ی شیطان بود
كی ترا وهم می رحمان بود

Since your understanding is the Devil's wine,
how should you have any conception of the wine of the Merciful?

این دو انبازند مطرب با شراب
این بدان و آن بدین آرد شتاب

These two—the minstrel and the wine—are partners:
this one quickly leads to that, and that one to this.

660 پر خماران از دم مطرب چرند
مطربانشان سوی میخانه برند

They that are full of crop-sickness feed on the song of the minstrel:
the minstrels bring them to the tavern.

آن سر میدان و این پایان اوست
دل شده چون گوی در چوگان اوست

That one is the beginning of the course, and this is the end thereof:
the witless is like a ball in his polo-bat.

در سر آن چه هست گوش آن جا رود
در سر ار صف راست آن سودا شود

The ear inclines to that which is in the head:
if there is yellow bile in the head, it becomes black bile.

بعد از آن این دو به بی‌هوشی روند
والد و مولود آن جا یك شوند

Afterwards, these two pass into unconsciousness:
there the begetter and the begotten become one.

چون كه كردند آشتی شادی و درد
مطربان را ترك ما بیدار كرد

When joy and sorrow made peace,
our Turk awakened the minstrels.

665 مطرب آغازید بیتی خوابناك
كه انلنی الكاس یا من لا اراك

The minstrel began a slumberous verse—
"Hand me the cup, O You whom I see not.

أنت وجهی لا عجب ان لا اراه
غایه القرب حجاب الاشتباه

You are my face: no wonder that I see it not:
extreme proximity is a mystifying veil.

أنت عقلی لا عجب ان لم ارك
من وفور الالتباس المشتبك

You are my reason: no wonder if I see You not,
on account of the abundance of the intricate perplexities.

جئت اقرب أنت من حبل الورید
کم اقل یا یا نداء للبعید

You have come nearer to me than my neck-artery:
how long shall I say 'Oh'? 'Oh' is a call to one who is far off.

بل اغالطهم أنادي فی القفار
کی اکتم من معی ممن اغار

Nay, but I dissemble with them when I call in the deserts, in order that I
may conceal Him who is beside me from those who excite my jealousy."

در آمدن ضریر در خانه‌ی مصطفی علیه السلام و گریختن عایشه از پیش ضریرٍ و گفتن رسول علیه السلام که چه می‌گریزی او ترا نمی‌بیند، و جواب دادن عایشه رسول را صلی الله علیه و آله و سلم

How a blind man entered the house of Mustafá, on whom be peace, and how 'Aisha, may God be pleased with her, fled from the presence of the blind man, and how the Prophet, on whom be peace, asked, "Why are you running away? He cannot see you"; and the answer given by 'Aisha, may God be pleased with her, to the Prophet—God bless and save him!

اندر آمد پیش پیغمبر ضریر
کای نوا بخش تنور هر خمیر

A blind man came into the presence of the Prophet, saying,
"O you who supplies fuel to every oven of dough,

ای تو میر آب و من مستسقی‌ام
مستغاث المستغاث ای ساقی‌ام

O you who are the lord of the Water, while I am suffering from dropsy—
help, help, O giver of drink to me!"

چون در آمد آن ضریر از در شتاب
عایشه بگریخت بهر احتجاب

When the blind man came in hastily by the door,
'Aisha ran away to conceal herself,

ز انکه واقف بود آن خاتون پاك
از غیوری رسول رشکناك

Because that chase lady was aware
of the resentfulness of the jealous Prophet.

هر که زیباتر بود رشکش فزون
ز انکه رشك از ناز خیزد یا بنون

The more beautiful any one is, the greater his jealousy,
for jealousy arises from loveliness, O sons.

گنده پیران شوی را قما دهند
چون که از زشتی و پیری آگهند

Since foul hags are aware of their ugliness and old age,
they let their husbands take a concubine.

چون جمال احمدی در هر دو کون
کی بدست ای فر یزدانیش عون

When has there been in the two worlds a beauty like that of Ahmad?
Oh, may the Divine Glory aid him!

نازهای هر دو کون او را رسد
غیرت آن خورشید صد تو را رسد

To him belong the charms of both worlds:
it beseems that hundredfold Sun to be jealous,

که در افگندم به کیوان گوی را
در کشید ای اختران هی روی را

Saying, "I have thrown my orb over Saturn:
beware, O stars, and cover your faces!

در شعاع بی‌نظیرم لا شوید
ور نه پیش نور من رسوا شوید

Be nonexistent in my incomparable radiance;
else you will be put to shame before my light.

از کرم من هر شبی غایب شوم
کی روم الا نمایم که روم

For kindness’ sake, I disappear every night;
how should I depart? I only make a show of departing,

تا شما بی‌من شبی خفاش‌وار
پر زنان پرید گرد این مطار

That for a night you may fly without me like bats,
flapping your wings, around this flying-place;

همچو طاوسان پری عرضه کنید
باز مست و سرکش و معجب شوید

And that, like peacocks, you may display a wing,
and then become intoxicated and haughty and self-conceited.

بنگرید آن پای خود را زشت ساز
همچو چارق کاو بود شمع ایاز

Look at your crude feet,
like the rustic shoes that were a candle to Ayaz.

رو نمایم صبح بهر گوشمال
تا نگردید از منی ز اهل شمال

At dawn I show my face to reprimand you,
lest from egoism you become among the people of the left hand.”

ترك آن کن که دراز است آن سخن
نهی کردست از درازی امر کن

Leave that, for that topic is lengthy:
the command “*Be!*” has forbidden lengthiness.

امتحان کردن مصطفی علیه السلام عایشه را که چه پنهان می‌شوی پنهان مشو که اعمی ترا نمی‌بیند تا پدید آید که عایشه از ضمیر مصطفی علیه السلام واقف هست یا خود مقلد گفت ظاهر است

How Mustafá, on whom be peace, made trial of ‘Aisha, may God be pleased with her, and said, “Why are you hiding? Do not hide, for the blind man cannot see you,” in order that it might appear whether ‘Aisha was acquainted with the secret thoughts of Mustafá, on whom be peace, or whether she was one who would follow his expressed wishes.

گفت پیغمبر برای امتحان
او نمی‌بیند ترا کم شو نهان

The Prophet said by way of trial,
“He cannot see you: do not hide.”

کرد اشارت عایشه با دستها
او نبیند من همی‌بینم و را

‘Aisha made a sign with her hands,
“He does not see, yet I see him.”

غیرت عقل است بر خوبی روح
پر ز تشبیهات و تمثیل این نصوح

Reason’s jealousy of the beauty of the Spirit
is this sincere admonition being full of similitudes and allegories.

با چنین پنهانیی کاین روح راست
عقل بر وی این چنین رشکین چراست

Notwithstanding that this Spirit is so hidden,
why is Reason so jealous of Him?

از که پنهان می‌کنی ای رشك خو
آن که پوشیده‌ست نورش روی او

O jealous one, from whom are you hiding Him
whose face is concealed by His light?

می‌رود بی‌روی پوش این آفتاب
فرط نور اوست رویش را نقاب

This Sun goes with face uncovered:
His face is veiled by the excess of His light.

از که پنهان می‌کنی ای رشك‌ور
کافتاب از وی نمی‌بیند اثر

From whom are you hiding Him, O jealous one?
The sun cannot see a trace of Him.

رشك از آن افزونتر است اندر تنم
کز خودش خواهم که هم پنهان کنم

“The jealousy in my body is the greater
because I desire to hide Him even from myself.

ز آتش رشك گران آهنگ من
باد و چشم و گوش خود در جنگ من

On account of the fire of fell jealousy
I am at war with my own eyes and ears."

چون چنین رشکیستت ای جان و دل
پس دهان بر بند و گفتن را بهل

Since you have such a jealousy, O my soul and heart,
close your mouth and leave off speaking.

ترسم ار خامش کنم آن آفتاب
از سوی دیگر بدراند حجاب

"If I keep silence, I fear that that Sun
will rend the veil and from another quarter."

در خموشی گفت ما اظهر شود
که ز منع آن میل افزون‌تر شود

In silence our speaking is made more evident,
since the desire is increased by suppression.

گر بغرد بحر غره‌ش کف شود
جوش احببت بان اعرف شود

If the Sea roars, its roaring turns to foam
and becomes the surge of "I desired to be known."

حرف گفتن بستن آن روزن است
عین اظهار سخن پوشیدن است

To utter words is to shut the window:
the very act of expression is the concealment.

بلبلانه نعره زن در روی گل
تا کنی مشغولشان از بوی گل

Sing, like nightingales, in the presence of the Rose,
in order that you may divert them from the scent of the Rose,

تا به قل مشغول گردد گوششان
سوی روی گل نپرد هوششان

So that their ears will be engaged in the song,
and their attention will not fly to the face of the Rose.

پیش این خورشید کاو بس روشنی است
در حقیقت هر دلیلی ره زنی است

Before this Sun, which is exceedingly radiant,
every guide is in reality a highway robber.

حکایت آن مطرب که در بزم امیر ترك این غزل آغاز کرد
گلی یا سوسنی یا سرو یا ماهی نمی‌دانم　　　از این آشفته‌ی بی‌دل چه می‌خواهی نمی‌دانم
و بانگ بر زدن ترك که آن بگو که می‌دانی و جواب مطرب امیر را

Story of the minstrel who began to sing this ode at the banquet of the Turkish Amír: "Are You a rose or a lily or a cypress or a man? I know not. What do You desire from this bewildered one who has lost his heart? I know not"— and how the Turk shouted at him, "Tell of that which you know!"—and the minstrel's reply to the Amír.

مطرب آغازید پیش تركِ مست
در حجاب نغمه اسرار أ لست

In the presence of the drunken Turk
the minstrel began the mysteries of Alast under the veil of melody—

من ندانم که تو ماهی یا وثن
من ندانم تا چه می‌خواهی ز من

"I know not whether You are a moon or an idol,
I know not what You desire of me.

می‌ندانم که چه خدمت آرمت
تن زنم یا در عبارت آرمت

I know not what service I shall pay You,
whether I shall keep silence or express You in words.

این عجب که نیستی از من جدا
می‌ندانم من کجایم تو کجا

It is marvellous that You are not separate from me,
where am I, and where You, I know not.

می‌ندانم که مرا چون می‌کشی
گاه در بر گاه در خون می‌کشی

I know not how You are drawing me:
You draw me now into Your bosom, now into blood."

همچنین لب در ندانم باز کرد
می‌ندانم می‌ندانم ساز کرد

In this fashion he opened his lips to say "I know not":
he made a tune of "I know not, I know not."

چون ز حد شد می‌ندانم از شگفت
ترك ما را زین حراره دل گرفت

When "I know not" passed beyond bounds,
our Turk was amazed and his heart became sick of this ditty.

بر جهید آن ترك و دبوسی کشید
تا علیها بر سر مطرب رسید

The Turk leaped up and fetched an iron mace
to smite the minstrel's head with it on the spot;

گرز را بگرفت سرهنگی به دست
گفت نه مطرب کشی این دم بد است

An officer seized the mace with his hand, saying,
"Nay; it is wicked to kill the minstrel at this moment."

گفت این تکرار بی‌حد و مرش
کوفت طبعم را بکوبم من سرش

He replied, "This endless and countless repetition of his
has pounded my nerves: I will pound his head.

قلتبانا می‌ندانی گه مخور
ور همی‌دانی بزن مقصود بر

O cuckold, you don't know, don't talk nonsense;
and if you do know, play to the purpose.

آن بگو ای گیج که می‌دانی‌اش
می‌ندانم می‌ندانم در مکش

Tell of that which you know, O crazy fool:
don't draw out 'I know not, I know not.'

من بپرسم کز کجایی هی مری
تو بگویی نه ز بلخ و نه از هری

I ask, 'Where do you come from, hypocrite, eh?'
you will say, 'Not from Balkh, and not from Herat,

نه ز بغداد و نه موصل نه طراز
در کشی در نی و نی راه دراز

Not from Baghdad and not from Mosul and not from Tiraz:
you will draw out a long journey in 'not' and 'not.'

خود بگو من از کجایم باز ره
هست تنقیح مناط این جایگه

Just say where you come from and escape:
in this case it is folly to elaborate the point at issue.

یا بپرسیدم چه خوردی ناشتاب
تو بگویی نه شراب و نه کباب

Or I asked, 'What had you for breakfast?'
you would say, 'Not wine and not roast-meat,

نه قدید و نه ثرید و نه عدس
آن چه خوردی آن بگو تنها و بس

Not *qadíd* and not *tharíd* and not lentils':
tell me what you did eat, only and no more.

سخن خایی دراز از بهر چیست
گفت مطرب ز انکه مقصودم خفی است

Why this long nattering?"
"Because," said the minstrel, "my object is obscure.

می‌رمد اثبات پیش از نفی تو
نفی کردم تا بری ز اثبات بو

Before you deny, affirmation evades:
I denied in order that you might get a scent of affirmation.

در نوا آرم به نفی این ساز را
چون بمیری مرگ گوید راز را

I play the tune of negation:
when you die, death will declare the mystery.

تفسیر قوله علیه السلام موتوا قبل ان تموتوا: ”بمیر ای دوست پیش از مرگ اگر می‌زندگی خواهی که ادریس از چنین مردن بهشتی گشت پیش از ما“

Commentary on his saying—peace be upon him!— 'Die before you die.' 'O friend, die before your death if you desire life; for by so dying Idrís became a dweller in Paradise before us.'

جان بسی کندی و اندر پرده‌ای
ز انکه مردن اصل بد ناورده‌ای

You have suffered much agony, but you are in the veil, because dying
was the fundamental principle, and you have not fulfilled it.

تا نمیری نیست جان کندن تمام
بی‌کمال نردبان نایی به بام

Your agony is not finished till you die:
you cannot reach the roof without completing the ladder.

چون ز صد پایه دو پایه کم بود
بام را کوشنده نامحرم بود

When two rungs out of a hundred are wanting,
the striver will be forbidden to the roof.

چون رسن یك گز ز صد گز کم بود
آب اندر دلو از چه کی رود

When the rope lacks one ell out of a hundred,
how should the water go from the well into the bucket?

غرق این کشتی نیابی ای امیر
تا بننهی اندر او من الاخیر

O Amír, you will not experience the wreck of this ship
till you put into it the last *mann*.

من آخر اصل دان کاو طارق است
کشتی وسواس و غی را غارق است

Know that the last *mann* is fundamental, for it is the star that rises at night:
it wrecks the ship of evil suggestion and error.

آفتاب گنبد ازرق شود
کشتی هش چون که مستغرق شود

The ship of consciousness, when it is utterly wrecked,
becomes the sun in the blue vault.

چون نمردی گشت جان کندن دراز
مات شو در صبح ای شمع طراز

Inasmuch as you have not died, your agony has been prolonged:
be extinguished in the dawn, O candle of Tiraz!

تا نگشتند اختران ما نهان
دان که پنهان است خورشید جهان

Know that the Sun of the world is hidden
till our stars have become hidden.

گرز بر خود زن منی در هم شکن
ز انکه پنبه‌ی گوش آمد چشم تن

Wield the mace against yourself: shatter egoism to pieces,
for the bodily eye is cotton wool in the ear.

گرز بر خود می‌زنی خود ای دنی
عکس تست اندر فعالم این منی

You *are* wielding the mace against yourself, O base man:
this egoism is the reflection of yourself in my actions.

عکس خود در صورت من دیده‌ای
در قتال خویش بر جوشیده‌ای

You have seen the reflection of yourself in my form
and have risen in fury to fight with yourself,

همچو آن شیری که در چه شد فرو
عکس خود را خصم خود پنداشت او

Like the lion who went down into the well;
he fancied that the reflection of himself was his enemy."

نفی ضد هست باشد بی‌شکی
تا ز ضد ضد را بدانی اندکی

Beyond any doubt, negation is the opposite of being, in order that
by means of the opposite you may gain a little knowledge of the opposite.

این زمان جز نفی ضد اعلام نیست
اندر این نشات دمی بی‌دام نیست

At this time there is no making known except denying the opposite:
in this life no moment is without a snare.

بی‌حجابت باید آن ای ذو لباب
مرگ را بگزین و بردر آن حجاب

O you who possess sincerity, you want that unveiled,
choose death and tear off the veil—

نه چنان مرگی که در گوری روی
مرگ تبدیلی که در نوری روی

Not such a death that you will go into a grave,
a death consisting of transformation, so that you will go into a Light.

مرد بالغ گشت آن بچگی بمرد
رومیی شد صبغت زنگی سترد

A man grows up, his childhood dies; he becomes a Greek,
he washes out the dye of the Ethiopian.

خاك زر شد هیات خاکی نماند
غم فرح شد خار غمناکی نماند

Earth becomes gold, its earthly aspect remains not;
sorrow becomes joy, the thorn of sorrowfulness remains not.

مصطفی زین گفت کای اسرار جو
مرده را خواهی که بینی زنده تو

Hence Mustafá said, “O seeker of the mysteries,
you wish to see a dead man living—

می‌رود چون زندگان بر خاکدان
مرده و جانش شده بر آسمان

Walking on the earth, like living men;
dead and his spirit is gone to heaven;

جانش را این دم به بالا مسکنی است
گر بمیرد روح او را نقل نیست

One whose spirit has a dwelling-place on high at this moment,
if he die, his spirit is not translated,

ز انکه پیش از مرگ او کردست نقل
این به مردن فهم آید نه به عقل

Because it has been translated before death:
this is understood by dying, not by reason;

نقل باشد نه چو نقل جان عام
همچو نقلی از مقامی تا مقام

Translation it is, not like the translation of the spirits of the ordinary:
it resembles a removal from one place to another—

هر که خواهد که ببیند بر زمین
مرده‌ای را می‌رود ظاهر چنین

If anyone wish to see a dead man
walking thus visibly on the earth,

مر ابو بکر تقی را گو ببین
شد ز صدیقی امیر المحشرین

Let him behold Abu Bakr, the devout, through being a true witness
became the Prince of the Resurrected.

اندر این نشات نگر صدیق را
تا به حشر افزون کنی تصدیق را

In this life look at the *Siddíq*,
that you may believe more firmly in the Resurrection.”

پس محمد صد قیامت بود نقد
ز انکه حل شد در فنای حل و عقد

Mohammed, then, was a hundred resurrections here and now,
for he was dissolved in dying to loosing and binding.

زاده‌ی ثانی است احمد در جهان
صد قیامت بود او اندر عیان

Ahmad is the twice-born in this world:
he was manifestly a hundred resurrections.

زو قیامت را همی‌پرسیده‌اند
ای قیامت تا قیامت راه چند

They asked him concerning the Resurrection, saying,
“O Resurrection, how long is the way to the Resurrection?”

با زبان حال می‌گفتی بسی
که ز محشر حشر را پرسد کسی

And often he would say with mute eloquence,
“Does anyone ask the Resurrection concerning the Resurrection?”

بهر این گفت آن رسول خوش پیام
رمز موتوا قبل موت یا کرام

Hence the Messenger of good tidings said, symbolically,
“Die before you die, O nobles,

همچنان که مرده‌ام من قبل موت
ز آن طرف آورده‌ام این صیت و صوت

Even as I have died before death
and brought from Yonder this fame and renown.”

پس قیامت شو قیامت را ببین
دیدن هر چیز را شرط است این

Do you, then, become the resurrection and see the resurrection:
this is the necessary condition for seeing anything.

تا نگردی او ندانی‌اش تمام
خواه آن انوار باشد یا ظلام

Until you become it, you will not know it completely,
whether it is light or darkness.

عقل گردی عقل را دانی کمال
عشق گردی عشق را دانی ذبال

If you become Reason, you will know Reason perfectly;
if you become Love, you will know Love's wick.

گفتمی برهان این دعوی مبین
گر بدی ادراك اندر خورد این

I would declare plainly the proof of this assertion,
if there were an understanding fit to receive it.

هست انجیر این طرف بسیار خوار
گر رسد مرغی قنق انجیر خوار

Figs are very cheap in this vicinity,
if a fig-eating bird should arrive as a guest.

در همه عالم اگر مرد و زنند
دم‌به‌دم در نزع و اندر مردنند

Whether men or women, in the whole world
are continually in the death agony and are dying.

آن سخنشان را وصیتها شمر
که پدر گوید در آن دم با پسر

Regard their words as the injunctions
which a father gives at that moment to his son,

تا بروید عبرت و رحمت بدین
تا ببرد بیخ بغض و رشك و کین

That thereby consideration and pity may grow,
so that the root of hatred and jealousy and enmity may be cut off.

تو بدان نیت نگر در اقربا
تا ز نزع او بسوزد دل ترا

Look on your kinsman with that intention,
so that your heart may burn for his death-agony.

کل آت آت آن را نقد دان
دوست را در نزع و اندر فقد دان

"Everything that is coming will come": deem it here and now,
deem your friend to be in the death-agony and in the act of losing.

ور غرضها زین نظر گردد حجاب
این غرضها را برون افکن ز جیب

And if motives debar from this insight,
cast these motives out of your bosom;

ور نیاری خشك بر عجزی مه‌ایست
دان که با عاجز گزیده معجزی است

And if you cannot, do not stand inertly in a state of incapacity:
know that with incapable there is a good Incapacitator.

عجز زنجیری است زنجیرت نهاد
چشم در زنجیر نه باید گشاد

Incapacity is a chain: He laid it upon you:
you must open yours eye to Him who lays the chain.

پس تضرع کن که ای هادی زیست
باز بودم بسته گشتم این ز چیست

Therefore make humble entreaty, saying, "O Guide of life,
I was free, I have fallen into bondage: what is the cause of this?

سخت‌تر افشرده‌ام در شر قدم
که لفی خسرم ز قهرت دم‌به‌دم

I have planted my foot in evil more firmly, for through Your omnipotence
truly I am *in a losing business* all the time.

از نصیحتهای تو کر بوده‌ام
بت شکن دعوی بتگر بوده‌ام

I have been deaf to Your admonitions:
while professing to be an idol-breaker, I have been an idol-maker.

یاد صنعت فرض‌تر یا یاد مرگ
مرگ مانند خزان تو اصل برگ

Is it more incumbent to think of Your works or of death?
Death is like autumn, and You are the origin of the leaves."

سالها این مرگ طبلك می‌زند
گوش تو بی‌گاه جنبش می‌کند

For years this death has been beating the drum,
too late is your ear moved.

گوید اندر نزع از جان آه مرگ
این زمان کردت ز خود آگاه مرگ

In his agony he cries from his soul, "Alas, I am dying!"
Has Death made you aware of himself now?

این گلوی مرگ از نعره گرفت
طبل او بشکافت از ضرب شگفت

Death's throat is exhausted with shouting:
his drum is split with the astounding blows.

در دقایق خویش را دربافتی
رمز مردن این زمان دریافتی

You enmeshed yourself in trivialities:
now have you apprehended the mystery of dying.

Comparison of the heedless man who wastes his life and begins to repent and ask pardon when he lies in extreme distress on his death-bed to the yearly mourning of the Shí'ites of Aleppo at the Antioch Gate during the 'Ashura; and how a poet, who was a stranger, arrived on his journey and asked what was the cause of these shrieks of mourning.

روز عاشورا همه اهل حلب
باب انطاکیه اندر تا به شب

On the Day of Ashura all the people of Aleppo
gather at the Antioch Gate till nightfall,

گرد آید مرد و زن جمعی عظیم
ماتم آن خاندان دارد مقیم

Men and women, a great multitude,
and keep up a constant lamentation for the Family.

ناله و نوحه کند اندر بکا
شیعه عاشورا برای کربلا

During the Ashura the Shí'ites wail and lament
with tears and sobs on account of Karbalá.

بشمرند آن ظلمها و امتحان
کز یزید و شمر دید آن خاندان

They recount the oppressions and tribulations
which the Family suffered at the hands of Yazíd and Shimr.

نعره‌هاشان می‌رود در ویل و وشت
پر همی‌گردد همه صحرا و دشت

They utter shrieks mingled with cries of woe and grief:
the whole plain and desert is filled.

یك غریبی شاعری از ره رسید
روز عاشورا و آن افغان شنید

A stranger, a poet, arrived from the road on the Day of Ashura
and heard that lamentation.

شهر را بگذاشت و آن سو رای کرد
قصد جستجوی آن هیهای کرد

He left the city and resolved in that direction:
he set out to investigate those shrill cries.

پرس پرسان می‌شد اندر افتقاد
چیست این غم بر که این ماتم فتاد

He went along, asking many questions in his search—
"What is this sorrow? Whose death has occasioned this mourning?

این رئیس زفت باشد که بمرد
این چنین مجمع نباشد کار خرد

It must be a great personage who has died:
such a concourse is no small affair.

نام او و القاب او شرحم دهید
که غریبم من شما اهل دهید

Inform me of his name and titles,
for I am a stranger and you belong to the town.

چیست نام و پیشه و اوصاف او
تا بگویم مرثیه ز الطاف او

What are his name and profession and character?
Tell me in order that I may compose an elegy on his gracious qualities.

مرثیه سازم که مرد شاعرم
تا از اینجا برگ و لالنگی برم

I will make an elegy—for I am a poet—
that I may carry away from here some provision and morsels of food."

آن یکی گفتش که هی دیوانه‌ای
تو نه‌ای شیعه عدوی خانه‌ای

"Eh," said one, "are you mad? You are not a Shiite;
you are an enemy of the Family.

روز عاشورا نمی‌دانی که هست
ماتم جانی که از قرنی به است

Don't you know that the Day of Ashura is mourning for a single soul
that is more excellent than a generation?

پیش مومن کی بود این غصه خوار
قدر عشق گوش عشق گوشوار

How should this anguish be lightly esteemed by the true believer?
Love for the ear-ring is in proportion to love for the ear.

پیش مومن ماتم آن پاك روح
شهره‌تر باشد ز صد طوفان نوح

In the true believer's view the mourning for that pure spirit
is more celebrated than a hundred Floods of Noah."

نکته گفتن آن شاعر جهت طعن شیعه‌ی حلب

The poet's subtle discourse in criticism of the Shíʿites of Aleppo.

گفت آری لیك کو دور یزید
کی بدءست این غم چه دیر اینجا رسید

"Yes," said he; "but where is the epoch of Yazíd?
When did this grievous tragedy occur? How late has it arrived here!

چشم کوران آن خسارت را بدید
گوش کران آن حکایت را شنید

The eyes of the blind have seen that loss;
the ears of the deaf have heard that story.

خفته بوده‌ستید تا اکنون شما
که کنون جامه دریدیت از عزا

Have you been asleep till now,
that now you have rent your garments in mourning?

پس عزا بر خود کنید ای خفتگان
ز انکه بد مرگی است این خواب گران

Then, O sleepers mourn for yourselves,
for this heavy slumber is an evil death.

روح سلطانی ز زندانی بجست
جامه چه دْرانیم و چون خاییم دست

A royal spirit escaped from a prison: why should we rend our garments
and how should we gnaw our hands?

چون که ایشان خسرو دین بوده‌اند
وقت شادی شد چو بشکستند بند

Since they were monarchs of the religion,
it was the hour of joy when they broke their bonds.

سوی شاذُروان دولت تاختند
کنده و زنجیر را انداختند

They sped towards the pavilion of empire;
they cast off their fetters and chains.

روز ملك است و گش و شاهنشهی
گر تو یك ذره از ایشان آگهی

It is the day of kingship and pride and sovereignty,
if you have an atom of knowledge of them.

ور نه‌ای آگه برو بر خود گری
ز انکه در انکار نقل و محشری

And if you have not knowledge, go, weep for yourself, for you are
disbelieving in the removal and in the assembly at the Last Judgement.

بر دل و دین خرابت نوحه کن
که نمی‌بیند جز این خاك کهن

Mourn for your corrupt heart and religion,
for it sees nothing but this old earth.

ور همی‌بیند چرا نبود دلیل
پشت دار و جان سپار و چشم سیر

Or if it is seeing, why is it not brave and supporting
and self-sacrificing and fully contented?

در رخت کو از می دین فرخی
گر بدیدی بحر کو کف سخی

In your countenance where is the happiness of the wine of religion?
If you have beheld the Ocean, where is the bounteous hand?

آن که جو دید آب را نکند دریغ
خاصه آن کاو دید آن دریا و میغ

He that has beheld the River does not grudge water,
especially he that has beheld that Sea and Clouds."

تمثیل مرد حریص نابیننده رزاقی حق را و خزاین رحمت او را به موری که در خرمنگاه بزرگ با دانه‌ی گندم می‌کوشد و می‌جوشد و می‌لرزد و به تعجیل می‌کشد و سعت آن خرمن را نمی‌بیند

Comparison of the covetous man, who does not see the all-providingness of God and the stores of His mercy, to an ant struggling with a single grain of wheat on a great threshing-floor and showing violent agitation and trembling and dragging it hurriedly along, unconscious of the amplitude of the threshing-floor.

مور بر دانه بدان لرزان شود
که ز خرمنهای خوش اعمی بود

The ant trembles for a grain
because it is blind to the goodly threshing-floors.

می‌کشد آن دانه را با حرص و بیم
که نمی‌بیند چنان چاش کریم

It drags a grain along greedily and fearfully,
for it does not see such a noble stack of winnowed wheat.

صاحب خرمن همی‌گوید که هی
ای ز کوری پیش تو معدوم شی

The Owner of the threshing-floor is saying,
"Hey, you who in your blindness deem nothing something,

تو ز خرمنهای ما آن دیده‌ای
که در آن دانه به جان پیچیده‌ای

Have you regarded that as belonging to My threshing-floors,
so that you are devoted with your soul to that grain?"

ای به صورت ذره کیوان را ببین
مور لنگی رو سلیمان را ببین

O you, who in semblance are a mote, look at Saturn;
you are a lame ant: go, look at Solomon.

تو نه‌ای این جسم تو آن دیده‌ای
وارهی از جسم گر جان دیده‌ای

You are not this body: you are that Eye.
If you have beheld the spirit, you are delivered from the body.

آدمی دیده‌ست باقی گوشت و پوست
هر چه چشمش دیده است آن چیز اوست

Man is eye: the rest is flesh and skin:
whatsoever his eye has beheld, he is that thing.

کوه را غرقه کند يك خم ز نم
چشم خم چون باز باشد سوی یم

A jar will submerge a mountain with water
when the eye of the jar is open to the Sea.

چون به دریا راه شد از جان خم
خم با جیحون بر آورد اشتلم

When from the soul of the jar a channel is made to the Sea,
the jar will overwhelm the Oxus.

ز آن سبب قُلْ گفته‌ی دریا بود
هر چه نطق احمدی گویا بود

For that reason whatever the speech of Ahmad may utter,
the words are uttered by the Sea.

گفته‌ی او جمله در بحر بوذ
که دلش را بود در دریا نفوذ

All his words were pearls of the Sea,
for his heart had a passage into the Sea.

داد دریا چون ز خم ما بود
چه عجب گر ماهیی دریا بود

Since the bounty of the Sea is through our jar,
what wonder the Sea should be in a Fish?

چشم حس افسرد بر نقش ممر
تش ممر می‌بینی و او مستقر

The sensual eye is fixed on the form of the thoroughfare:
you are regarding it as a thoroughfare, but he as a permanent abode.

این دویی اوصاف دید احول است
ور نه اول آخر آخر اول است

This dualism is characteristic of the eye that sees double;
but the first is the last and the last is the first.

هی ز چه معلوم گردد این ز بعث
بعث را جو کم کن اندر بعث بحث

Listen, by what means is this made known? By means of the resurrection.
Seek to experience resurrection: do not dispute concerning resurrection.

شرط روز بعث اول مردن است
ز انکه بعث از مرده زنده کردن است

The condition of the Day of Resurrection is to die first,
for *ba'th* (resurrection) signifies "to raise to life from the dead."

جمله عالم زین غلط کردند راه
کز عدم ترسند و آن آمد پناه

Hence the entire world has taken the wrong way,
for they are afraid of nonexistence, though it is the refuge.

از کجا جوییم علم از ترك علم
از کجا جوییم سلم از ترك سلم

Where shall we seek true knowledge? In renouncing knowledge.
Where shall we seek peace? From renouncing peace.

از کجا جوییم هست از ترك هست
از کجا جوییم سیب از ترك دست

Where shall we seek existence? From renouncing existence.
Where shall we seek the apple? From renouncing the hand.

هم تو تانی کرد یا نعم المعین
دیده‌ی معدوم بین را هست بین

O best Helper, only You can make the eye
that regards the non-existent to regard that which is existent.

دیده‌ای کاو از عدم آمد پدید
ذات هستی را همه معدوم دید

The eye that was produced from non-existence
regarded the Essence of Being as wholly non-existent;

این جهان منتظم محشر شود
گر دو دیده مبدل و انور شود

If two eyes are transformed and illumined,
this well-ordered world becomes the scene of the Last Judgement.

ز آن نماید این حقایق ناتمام
که بر این خامان بود فهمش حرام

These realities are shown forth imperfectly
because the apprehension of them is forbidden to these raw ones.

نعمت جنات خوش بر دوزخی
شد محرم گر چه حق آمد سخی

Although God is munificent, the enjoyment of the delightful gardens
of Paradise is forbidden to him who is destined for Hell.

در دهانش تلخ آید شهد خلد
چون نبود از وافیان در عهد خلد

The honey of Paradise becomes bitter in his mouth, since he was not
one of them that faithfully keep the covenant of everlasting life.

مر شما را نیز در سوداگری
دست کی جنبد چو نبود مشتری

You also who are engaged in commerce—
how should your hands move when there is no buyer?

کی نظاره اهل بخریدن بود
آن نظاره گول گردیدن بود

How should looking-on be capable of buying?
The fool's looking-on is loitering.

پرس پرسان کاین به چند و آن به چند
از پی تعبیر وقت و ریش‌خند

Continually asking, "How much is this?" and "How much is that?"
for the sake of pastime and mockery.

از ملولی کاله می‌خواهد ز تو
نیست آن کس مشتری و کاله جو

From boredom he asks you your goods:
that person is not a buyer and customer.

کاله را صد بار دید و باز داد
جامه کی پیمود او پیمود باد

He inspects the article a hundred times and hands it back:
when did he measure a piece of cloth? He measured wind.

کو قدوم و کر و فر مشتری
کو مزاح گنگلی سرسری

What a distance between the approach and bargaining of a purchaser
and the pleasantries of a silly joker?

چون که در ملکش نباشد حبه‌ای
جز پی گنگل چه جوید جبه‌ای

Since there is not a mite in his possession,
how should he seek a coat except in jest?

در تجارت نیستش سرمایه‌ای
پس چه شخص زشت او چه سایه‌ای

He has no capital for trading: what, then,
is the difference between his ill-favoured person and a shadow?

مایه در بازار این دنیا زر است
مایه آن جا عشق و دو چشم تر است

The capital for the market of this world is gold;
there the capital is love and two eyes wet.

هر که او بی‌مایه‌ی بازار رفت
عمر رفت و باز گشت او خام تفت

Whoever went to market without any capital,
his life passed and he speedily returned in disappointment.

هی کجا بودی برادر هیچ جا
هی چه پختی بهر خوردن هیچ با

"Oh, where have you been, brother?" "Nowhere."
"Oh, what have you cooked to eat?" "No soup."

مشتری شو تا بجنبد دست من
لعل زاید معدن آبست من

Become a buyer, that my hand may move,
and that my pregnant mine may bring forth the ruby.

مشتری گر چه که سست و بارد است
دعوت دین کن که دعوت وارد است

Though the buyer is slack and lukewarm, call to the religion,
for the call has come down.

باز پران کن حمام روح گیر
در ره دعوت طریق نوح گیر

Let the falcon fly and catch the spiritual dove:
in calling take the way of Noah.

خدمتی می‌کن برای کردگار
با قبول و رد خلقانت چه کار

Perform an act of service for the Creator's sake:
what have you to do with being accepted or rejected by the people?

داستان آن شخص که بر در سرایی نیم شب سحوری می‌زد همسایه او را گفت که آخر نیم شب است سحر نیست و دیگر آن که در این سرای کسی نیست بهر کی می‌زنی، و جواب گفتن مطرب او را

Story of the person who was giving the drum-call for the sahúr at the gate of a certain palace at midnight. A neighbour said to him, "Why, it is midnight, it is not dawn; and besides, there is no one in this palace: for whose sake are you drumming?"— and the minstrel's reply to him.

آن یکی می‌زد سحوری بر دری
درگهی بود و رواق مهتری

A certain man was drumming at a certain gate to announce the *sahúr*:
it was a court-house and the pavilion of a grandee.

نیم شب می‌زد سحوری را به جد
گفت او را قائلی کای مستمد

He was beating his drum vigorously at midnight,
someone said to him, "O you who are seeking support,

اولا وقت سحر زن این سحور
نیم شب نبود گه این شرو شور

Firstly, give this call to the *sahúr* at daybreak:
midnight is not the time for this disturbance;

دیگر آن که فهم کن ای بو الهوس
که در این خانه درون خود هست کس

And secondly, observe, O man of vain desire,
whether in fact there is any one inside this house at midnight.

کس در اینجا نیست جز دیو و پری
روزگار خود چه یاوه می‌بری

There is nobody here except demons and spirits:
why are you trifling your time away?

بهر گوشی می‌زنی دف گوش کو
هوش باید تا بداند هوش کو

You are beating your tambourine for the sake of an ear: where is the ear?
Intelligence is needed in order to know: where is the intelligence?"

گفت گفتی بشنو از چاکر جواب
تا نمانی در تحیر و اضطراب

He replied, "You have said: hear the answer from your servant
that you may not remain in bewilderment and confusion.

گر چه هست این دم بر تو نیم شب
نزد من نزدیك شد صبح طرب

Although in your opinion this moment is midnight,
in my view the dawn of delight is near at hand.

هر شکستی پیش من پیروز شد
جمله شبها پیش چشمم روز شد

In my sight every defeat has been turned to victory,
in my eyes all nights have been turned to day.

پیش تو خون است آب رود نیل
نزد من خون نیست آب است ای نبیل

To you the water of the river Nile seems blood;
to me it is not blood, it is water, O noble one.

در حق تو آهن است آن و رخام
پیش داود نبی موم است و رام

In regard to you, that is iron or marble,
to the prophet David it is wax and tractable.

پیش تو که بس گران است و جماد
مطرب است او پیش داود اوستاد

To you the mountain is exceedingly heavy and inanimate,
to David it is a master-musician.

پیش تو آن سنگ ریزه ساکت است
پیش احمد او فصیح و قانت است

To you the gravel is silent;
to Ahmad it is eloquent and making supplication.

پیش تو استون مسجد مرده‌ای است
پیش احمد عاشقی دل برده‌ای است

To you the pillar of the mosque is a dead thing;
to Ahmad it is a lover who has lost his heart.

جمله اجزای جهان پیش عوام
مرده و پیش خدا دانا و رام

To the ordinary all the particles of the world seem dead, but before God
they are possessed of knowledge and submissive.

آن چه گفتی کاندر این خانه و سرا
نیست کس چون می‌زنی این طبل را

As for your saying, 'there is nobody in this house and palace:
why are you beating this drum?'—

بهر حق این خلق زرها می‌دهند
صد اساس خیر و مسجد می‌نهند

This people are giving sums of gold for God's sake,
founding hundreds of pious institutions and mosques,

مال و تن در راه حج دور دست
خوش همی‌بازند چون عشاق مست

And, like intoxicated lovers, gladly risking their property and lives
on their way to the distant Pilgrimage:

هیچ می‌گویند کان خانه تهی است
بلکه صاحب خانه جان مختبی است

Do they ever say, 'The House is empty'?
Nay, the Lord of the House is the Spirit invisible.

پر همی‌بیند سرای دوست را
آن که از نور اله استش ضیا

He that is illumined by the Light of God
deems the House of the Beloved to be full.

بس سرای پر ز جمع و انبهی
پیش چشم عاقبت بینان تهی

In the eyes of those who see the end,
many a palace filled with a crowd and throng is empty.

هر که را خواهی تو در کعبه بجو
تا بروید در زمان او پیش رو

Seek in the Ka'ba whomever you please,
that he may at once grow before your face.

صورتی کاو فاخر و عالی بود
او ز بیت الله کی خالی بود

How should the form, which is splendid and sublime,
be absent from the House of God?

او بود حاضر منزه از رتاج
باقی مردم برای احتیاج

He is present, exempt from exclusion,
the rest of mankind on account of need.

هیچ می‌گویند کاین لبیکها
بی‌ندایی می‌کنیم آخر چرا

Do they ever say, 'We are crying *Labbayka*
without any response. Pray, why?

بلکه توفیقی که لبیك آورد
هست هر لحظه ندایی از احد

Nay, the Divine blessing which causes *Labbayka*
is a response from the One at every moment.

من به بو دانم که این قصر و سرا
بزم جان افتاد و خاکش کیمیا

I know by intuition that this pavilion and palace
is the banquet of the soul, and that its dust is an elixir.

مس خود را بر طریق زیر و بم
تا ابد بر کیمیایش می‌زنم

I will strike my copper on its elixir
unto everlasting in the mode of treble and bass,

تا بجوشد زین چنین ضرب سحور
در در افشانی و بخشایش بحور

That, from playing the *sahúr* tune in this fashion,
the seas may surge to scatter pearls and bounty.

خلق در صف قتال و کارزار
جان همی‌بازند بهر کردگار

Men hazard their lives in the line of battle
and in fighting for the Creator's sake.

آن یکی اندر بلا ایوب‌وار
و آن دگر در صابری یعقوب‌وار

One is like Job in tribulation;
another like Jacob in patience.

صد هزاران خلق تشنه و مستمند
بهر حق از طمع جهدی می‌کنند

Hundreds of thousands of people, thirsty and sorrowful,
are doing some sore toil for God's sake in desire.

من هم از بهر خداوند غفور
می‌زنم بر در به اومیدش سحور

I too, for the merciful Lord's sake and in hope of Him,
am drumming the *sahúr* call at the gate."

مشتری خواهی که از وی زر بری
به ز حق کی باشد ای دل مشتری

you want a customer from whom you will get gold,
how should there be a better customer than God, O heart?

می‌خرد از مالت انبانی نجس
می‌دهد نور ضمیری مقتبس

He buys a dirty bag from your goods,
and gives an inner light that borrows.

می‌ستاند این یخ جسم فنا
می‌دهد ملکی برون از وهم ما

He receives the ice of this mortal body,
and gives a kingdom beyond our imagination.

می‌ستاند قطره‌ی چندی ز اشك
می‌دهد کوثر که آرد قند رشك

He receives a few tear-drops,
and gives a Kawthar that sugar shows jealousy.

می‌ستاند آه پر سودا و دود
می‌دهد هر آه را صد جاه سود

He receives sighs full of melancholy and vaporous gloom,
and gives for every sigh a hundred gainful dignities.

باد آهی کابر اشك چشم راند
مر خلیلی را بدان اواه خواند

Because of the wind of sighs that drove onward the tearful cloud,
He has called a Abraham *awwáh* (full of sighs).

هین در این بازار گرم بی‌نظیر
کهنه‌ها بفروش و ملك نقد گیر

Listen, sell your old rags in this brisk incomparable market,
and receive the sterling kingdom.

ور ترا شکی و ریبی ره زند
تاجران انبیا را کن سند

And if any doubt and suspicion waylay you,
rely upon the traders, the prophets.

بس که افزود آن شهنشه بختشان
کوه نتواند کشیدن رختشان

Inasmuch as the Emperor increased their fortune exceedingly,
no mountain can carry their merchandise.

قصه‌ی احد احد گفتن بلال در حر حجاز از محبت مصطفی علیه السلام در آن چاشتگاهها که خواجه‌اش از تعصب جهود به شاخه‌ی خارش می‌زد پیش آفتاب حجاز، و از زخم خون از تن بلال بر می‌جوشید از او احد احد می‌جست بی‌قصد او چنان که از دردمندان دیگر ناله جهد بی‌قصد، زیرا که از درد عشق ممتلی بود اهتمام دفع درد خار را مدخل نبود، همچون سحره‌ی فرعون و جرجیس و غیرهم لا یعد و لا یحصی

The Story of Bilal's crying "One! One!" in the heat of the Hejaz, from his love for Mustafá, on whom be peace, in the forenoons when his master, by Jewish fanaticism, used to flog him with a thorny branch under the sun of the Hijaz; and how at blow the blood spurted from Bilal's body, and "One! One!" escaped involuntarily, just as sobs escape involuntarily from others stricken with grief, because he was full of the passion of love there was no room for any care about relieving the pain of the thorns to enter. Like Pharaoh's magicians and Jirjís and others innumerable and beyond computation.

تن فدای خار می‌کرد آن بلال
خواجه‌اش می‌زد برای گوشمال

That Bilal was devoting his body to the thorns:
his master was flogging him by way of correction,

که چرا تو یاد احمد می‌کنی
بنده‌ی بد منکر دین منی

Saying, "Why do you celebrate Ahmad?
Wicked slave, you disbelieve in my religion!"

می‌زد اندر آفتابش او به خار
او احد می‌گفت بهر افتخار

He was beating him in the sun
with thorns he cried boasting "One!"

تا که صدیق آن طرف بر می‌گذشت
آن احد گفتن به گوش او برفت

Till those cries of "One!" reached the ears of the Siddíq,
who was passing in that neighbourhood.

چشم او پر آب شد دل پر عنا
ز آن احد می‌یافت بوی آشنا

His eyes became filled with tears and his heart with trouble,
from that "One!" he caught the scent of a loving friend.

بعد از آن خلوت بدیدش پند داد
کز جهودان خفیه می‌دار اعتقاد

Afterwards he saw him in private and admonished him, saying,
"Keep your belief hidden from the Jews.

عالم السر است پنهان دار کام
گفت کردم توبه پیشت ای همام

He knows secrets: conceal your desire."
He said, "I repent before you, O prince."

روز دیگر از پگه صدیق تفت
آن طرف از بهر کاری می‌برفت

Early next day, the Siddíq was going quickly in that district
on account of some affair,

باز احد بشنید و ضرب زخم خار
بر فروزید از دلش سوز و شرار

He again heard "One!" and blows inflicted by the thorns:
flames and sparks of fire were kindled in his heart.

باز پندش داد باز او توبه کرد
عشق آمد توبه‌ی او را بخورد

He admonished him once more, and once more he repented;
Love came and consumed his repentance.

توبه کردن زین نمط بسیار شد
عاقبت از توبه او بیزار شد

There was much repenting of this sort,
at last he became quit of repentance,

فاش کرد اسپرد تن را در بلا
کای محمد ای عدوی توبه‌ها

And proclaimed and yielded up his body to tribulation,
crying, "O Mohammed, O enemy of vows of repentance,

ای تن من وی رگ من پر ز تو
توبه را گنجا کجا باشد در او

O you with whom my body and my veins are filled—
how should there be room therein for repentance?—

توبه را زین پس ز دل بیرون کنم
از حیات خلد توبه چون کنم

Henceforth I will banish repentance from this heart:
how should I repent of the life everlasting?"

عشق قهار است و من مقهور عشق
چون شکر شیرین شدم از شور عشق

Love is the All-subduer, and I am subdued by Love:
by Love's bitterness I have been made sweet as sugar.

برگ کاهم پیش تو ای تند باد
من چه دانم که کجا خواهم فتاد

O fierce Wind, before You I am a straw:
how can I know where I shall fall?

گر هلالم گر بلالم می‌دوم
مقتدی آفتابت می‌شوم

Whether I am Bilal or the new moon,
I am running on and following the course of Your sun.

ماه را با زفتی و زاری چه کار
در پی خورشید پوید سایه‌وار

What has the moon to do with stoutness and thinness?
She runs at the heels of the sun, like a shadow.

با قضا هر کاو قراری می‌دهد
ریش‌خند سبلت خود می‌کند

Anyone who offers to make a settlement with destiny
is mocking at his own moustache.

کاه برگی پیش باد آن گه قرار
رستخیزی و آنگهانی عزم کار

A straw in the face of the wind, and then a settlement!
A Resurrection, and then the resolve to act!

گربه در انبانم اندر دست عشق
یك دمی بالا و یك دم پست عشق

In the hand of Love I am like a cat in a bag,
now lifted high and now flung low by Love.

او همی‌گرداندم بر گرد سر
نه به زیر آرام دارم نه ز بر

He is whirling me round His head:
I have no rest either below or aloft.

عاشقان در سیل تند افتاده‌اند
بر قضای عشق دل بنهاده‌اند

The lovers have fallen into a fierce torrent:
they have set their hearts on the ordinance of Love.

همچو سنگ آسیا اندر مدار
روز و شب گردان و نالان بی‌قرار

Like the millstone turning, day and night,
in revolution and moaning incessantly.

گردشش بر جوی جویان شاهد است
تا نگوید کس که آن جو راکد است

Its turning is evidence for those who seek the River,
lest anyone should say that the River is motionless.

گر نمی‌بینی تو جو را در کمین
گردش دولاب گردونی ببین

If you see not the hidden River,
see the turning of the celestial water-wheel.

چون قراری نیست گردون را از او
ای دل اختروار آرامی مجو

Since the heavens have no rest from Him,
you, O heart, like a star, seek no rest.

گر زنی در شاخ دستی کی هلد
هر کجا پیوند سازی بگسلد

If you lay hold of a branch, how should He let?
Wherever you make an attachment, He will break it.

گر نمی‌بینی تو تدویر قدر
در عناصر جوشش و گردش نگر

If you see not the revolutionary action of the decree,
look at the surging and whirling in the elements;

ز انکه گردشهای آن خاشاك و کف
باشد از غلیان بحر با شرف

For the whirling of the sticks and straws and foam
are caused by the boiling of the noble Sea.

باد سر گردان ببین اندر خروش
پیش امرش موج دریا بین به جوش

See the giddy wind howling;
see the billows surging at His command.

آفتاب و ماه دو گاو خراس
گرد می‌گردند و می‌دارند پاس

The sun and moon are two mill-oxen,
going round and round and keeping watch.

اختران هم خانه خانه می‌دوند
مرکب هر سعد و نحسی می‌شوند

The stars likewise run from house to house
and convey every good and evil fortune.

اختران چرخ گر دورند هی
وین حواست کاهلند و سست پی

Listen, though the stars of heaven are far away
and your senses are dull and slack,

اختران چشم و گوش و هوش ما
شب کجایند و به بیداری کجا

Where are *our* stars—eye, ear, and mind—at night,
and where when we are awake?

گاه در سعد و وصال و دل خوشی
گاه در نحس و فراق و بی‌هشی

Now in good luck and union and happiness;
now in ill-luck and separation and insensibility.

ماه گردون چون در این گردیدن است
گاه تاریك و زمانی روشن است

Since the moon of heaven is in making this circuit,
she is sometimes dark and sometimes bright.

گه بهار و صیف همچون شهد و شیر
گه سیاستگاه برف و زمهریر

Sometimes it is spring and summer, as honey and milk;
sometimes a place of punishment by snow and piercing cold.

چون که کلیات پیش او چو گوست
سخره و سجده کن چوگان اوست

Seeing that before Him universals are like a ball,
subject and prostrating themselves before His bat,

تو که یك جزوی دلا زین صد هزار
چون نباشی پیش حکمش بی‌قرار

How should you, O heart, which are one of these hundred thousand
particulars, not be in restless movement at His decree?

چون ستوری باش در حکم امیر
گه در آخور حبس گاهی در مسیر

Be at the disposal of the Prince,
like a horse, now confined in the stable, now going.

چون که بر میخت ببندد بسته باش
چون که بگشاید برو برجسته باش

When He fastens you to a peg, be fastened;
when He frees you, go, be exultant.

آفتاب اندر فلك كژ می‌جهد
در سیه رویی خسوفش می‌دهد

When the sun in heaven jumps crookedly,
He causes it to be eclipsed in black disgrace,

کز ذنب پرهیز کن هین هوش دار
تا نگردی تو سیه رو دیگ‌وار

Saying, "Avoid the Dragon's Tail: listen,
take heed, lest you become black of face like a cooking-pot."

ابر را هم تازیانه‌ی آتشین
می‌زنندش کانچنان رو نه چنین

The cloud, too, is lashed with a whip of fire,
"Go that way, do not go this way!

بر فلان وادی ببار این سوم بار
گوشمالش می‌دهد که گوش دار

Rain upon such and such a valley, do not rain in this quarter":
He reprimands it, saying, "Give ear!

عقل تو از آفتابی بیش نیست
اندر آن فکری که نهی آمد مه ایست

Your reason is not superior to a sun:
do not stay in a thought that has been forbidden.

کژ منه ای عقل تو هم گام خویش
تا نیاید آن خسوف رو به پیش

O Reason, do not you too step crookedly,
lest that eclipse of face befall.

چون گنه کمتر بود نیم آفتاب
منخسف بینی و نیمی نور تاب

When sin is less,
you will see half the sun eclipsed and half radiant,

که به قدر جرم می‌گیرم ترا
این بود تقریر در داد و جزا

For I punish you in proportion to your sin:
this is the principle laid down for justice and retribution.

خواه نیك و خواه بد فاش و ستیر
بر همه اشیا سمیعیم و بصیر

Whether good or bad or open or secret,
I am *He that overhears and oversees* all things."

زین گذر کن ای پدر نوروز شد
خلق از خلاق خوش پدفوز شد

Leave this topic, O father: New Year's Day is come:
the creatures have had their mouths made sweet by the Creator.

باز آمد آب جان در جوی ما
باز آمد شاه ما در کوی ما

The spiritual Water has returned into our river-bed,
our King has returned into our street.

می‌خرامد بخت و دامن می‌کشد
نوبت توبه شکستن می‌زند

Fortune is strutting and trailing her skirt
and beating the drums to break vows of repentance.

توبه را بار دگر سیلاب برد
فرصت آمد پاسبان را خواب برد

Once more the flood-water has swept repentance away:
the opportunity has arrived, the watchman is overcome by sleep.

هر خماری مست گشت و باده خورد
رخت را امشب گرو خواهیم کرد

Every toper has drunk the wine and is intoxicated:
to-night we will pawn all our belongings.

ز آن شراب لعل جان جان فزا
لعل اندر لعل اندر لعل ما

From the ruby wine of the life-increasing Spirit
we are ruby within ruby within ruby.

باز خرم گشت مجلس دل فروز
خیز دفع چشم بد اسپند سوز

Once more the assembly-place has become flourishing and heart-illuminating:
arise and burn rue-seed to keep off the evil eye.

نعره مستان خوش می‌آیدم
تا ابد جانا چنین می‌بایدم

The cries of the joyous drunk lovers are coming to me:
O Beloved, I want it to continue like this forever.

نك هلالی با بلالی یار شد
زخم خار او را گل و گلنار شد

Lo, a new moon (*hiláli*) has been united with a Bilal:
the blows of the thorns have become to him roses and pomegranate-flowers.

گر ز زخم خار تن غربال شد
جان و جسم گلشن اقبال شد

"If my body is a sieve from the blows of the thorns,
my soul and body are a rose-garden of felicity.

تن به پیش زخم خار آن جهود
جان من مست و خراب آن ودود

My body is exposed to the blows of the Jew's thorns,
my spirit is intoxicated and ravished by that Loving One.

بوی جانی سوی جانم می‌رسد
بوی یار مهربانم می‌رسد

The scent of a Soul is coming towards my soul:
the scent of my loving Friend is coming to me."

از سوی معراج آمد مصطفی
بر بلالش حبذا لی حبذا

Mustafá came from the Ascension,
and pronounced on his Bilal the blessing, "How dear to me, how dear!"

چون که صدیق از بلال دم درست
این شنید از توبه‌ی او دست شست

On hearing this from Bilal, in whose speech there was no guile,
the Siddíq washed his hands of urging him to repent.

باز گردانیدن صدیق واقعه‌ی بلال را و ظلم جهودان را بر وی و احد احد گفتن او و افزون شدن کینه‌ی جهودان و قصه کردن آن قضیه پیش مصطفی علیه الصلاة و السلام و مشورت در خریدن او از جهودان

How the Siddíq, may God be pleased with him, recalled what had happened to Bilal, may God be pleased with him, and his maltreatment by the Jews and his crying "One! One!" and the Jews becoming more incensed; and how he told the story of the affair to Mustafá, on whom be peace, and consulted him as to buying him from the Jews.

بعد از آن صدیق پیش مصطفی
گفت حال آن بلال با وفا

Afterwards the Siddíq related to Mustafá
the plight of the faithful Bilal,

کان فلك پیمای میمون بال چست
این زمان در عشق و اندر دام تست

Saying, "That heaven-surveying nimble of blessed wing
is at this time in love and in your net.

باز سلطان است ز آن جغدان به رنج
در حدث مدفون شدست آن زفت گنج

The Sultan's falcon is tormented by those owls;
that grand treasure is buried in filth.

جغدها بر باز استم می‌کنند
پر و بالش بی‌گناهی می‌کنند

The owls are doing violence to the falcon:
they are tearing out his plumes and feathers though he is innocent.

جرم او این است کاو باز است و بس
غیر خوبی جرم یوسف چیست پس

His only crime is this, that he is a falcon:
after all, what is Joseph's crime except beauty?

جغد را ویرانه باشد زاد و بود
هستشان بر باز ز آن خشم جهود

The owl's origin and existence is the wilderness;
that is the cause of their Jewish anger against the falcon.

که چرا می یاد آری ز آن دیار
یا ز قصر و ساعد آن شهریار

'Why are you making mention of yonder land,
or of the palace and wrist of the Emperor?

در ده جغدان فضولی می‌کنی
فتنه و تشویش در می‌افگنی

You are behaving impudently in the owls' village;
you are introducing dissension and disturbance.

مسکن ما را که شد رشك اثیر
تو خرابه خوانی و نام حقیر

Our dwelling-place, which is the envy of the empyrean,
you call a wilderness and give it the name of "vile."

شید آوردی که تا جغدان ما
مر ترا سازند شاه و پیشوا

You have employed hypocrisy
in order that our owls may make you king and leader.

وهم و سودایی در ایشان می‌تنی
نام این فردوس ویران می‌کنی

You are instilling into them a vain imagination and a mad fancy:
you are giving the name "ruin" to this Paradise.

بر سرت چندان زنیم ای بد صفات
که بگویی ترك شید و ترهات

We will beat your head so long, O of evil qualities,
that you will renounce this hypocrisy and nonsense.'

پیش مشرق چار میخش می‌کنند
تن برهنه شاخ خارش می‌زنند

They are crucifying him, his face to the East,
and flogging his naked body with a thorny branch.

از تنش صد جای خون بر می‌جهد
او احد می‌گوید و سر می‌نهد

The blood is spurting from his body in a hundred places,
he is crying 'One!' and bowing his head.

پندها دادم که پنهان دار دین
سر بپوشان از جهودان لعین

I admonished him often, saying, 'Keep your religion hidden,
and conceal your secret from the accursed Jews.'

عاشق است او را قیامت آمده ست
تا در توبه بر او بسته شده ست

He is a lover: to him the resurrection has come,
so that the door of repentance has been shut on him."

عاشقی و توبه یا امکان صبر
این محالی باشد ای جان بس سطبر

Loverhood and repentance or the possibility of patience—
this, O soul, is a very enormous absurdity.

توبه کرم و عشق همچون اژدها
توبه وصف خلق و آن وصف خدا

Repentance is a worm, while Love is like a dragon:
repentance is an attribute of Man, while that is an attribute of God.

عشق ز اوصاف خدای بی‌نیاز
عاشقی بر غیر او باشد مجاز

Love is of the attributes of God who wants nothing:
love for anything besides Him is unreal,

ز انکه آن حسن زر اندود آمده ست
ظاهرش نور اندرون دود آمده ست

Because that is a gilded beauty:
its outside is light, it is smoke within.

چون رود نور و شود پیدا دخان
بفسرد عشق مجازی آن زمان

When the light goes and the smoke becomes visible,
at that moment the unreal love is frozen up.

وا رود آن حسن سوی اصل خود
جسم ماند گنده و رسوا و بد

That beauty returns to its source;
the body is left—foul-smelling, shameful, and ugly.

نور مه راجع شود هم سوی ماه
وا رود عکسش ز دیوار سیاه

The moonlight is returning to the moon:
its reflection goes off the black wall;

پس بماند آب و گل بی‌آن نگار
گردد آن دیوار بی‌مه دیووار

And then, the water and clay are left without that ornament,
the wall, moonless, becomes as a devil.

قلب را که زر ز روی او بجست
باز گشت آن زر به کان خود نشست

When the gold flies from the surface of the base coin
that gold returns to its mine and settles;

پس مس رسوا بماند دودوش
زو سیه روتر بماند عاشقش

Then the shamefully exposed copper is left like smoke,
and its lover is left looking blacker than it.

عشق بینایان بود بر کان زر
لاجرم هر روز باشد بیشتر

The love of them that have insight is on the gold-mine;
necessarily it is greater every day,

ز انکه کان را در زری نبود شریك
مرحبا ای کان زر لا شك فيك

Because the mine has no partner in golden properties.
Hail, O Gold-mine, You concerning whom there is no doubt!

هر که قلبی را کند انباز کان
وا رود زر تا به کان لامکان

If anyone lets a base coin become a companion with the Mine,
the gold goes back to the Mine beyond locality,

عاشق و معشوق مرده ز اضطراب
مانده ماهی رفته ز آن گرداب آب

The lover and his beloved are dead in agony:
the fish is left, the water is gone from the whirlpool.

عشق ربانی است خورشید کمال
امر نور اوست خلقان چون ظلال

The Divine Love is the Sun of perfection:
the Word is its light, the creatures are as shadows.

مصطفی زین قصه چون خوش بر شکفت
رغبت افزون گشت او را هم به گفت

When Mustafá expanded with joy this story,
his desire to speak increased also.

مستمع چون یافت همچون مصطفی
هر سر مویش زبانی شد جدا

Since he found a listener like Mustafá,
every hair of him became a separate tongue.

مصطفی گفتش که اکنون چاره چیست
گفت این بنده مر او را مشتری است

Mustafá said to him, “Now what is the remedy?”
He replied, “This servant is going to buy him.

هر بها که گوید او را می‌خرم
در زیان و حیف ظاهر ننگرم

I will buy him at whatever price he may name:
I will not regard the apparent loss and the extortion;

کاو اسیر اللّٰه فی الارض آمده ست
سخره‌ی خشم عدو اللّٰه شده ست

For he is God’s captive on the earth,
and he has become subjected to the anger of God’s enemy.”

وصیت کردن مصطفی علیه السلام صدیق را که چون بلال را مشتری می‌شوی هر آینه ایشان از ستیز بر خواهند فزود بهای او را، مرا در این فضیلت شریك خود کن وکیل من باش و نیم بها از من بستان

How Mustafá, on whom be peace, enjoined the Siddíq, may God be pleased with him, saying, “Since you are going to purchase Bilal, they will certainly raise his price by wrangling: make me your partner in this merit, be my agent, and receive from me half the purchase-money.”

مصطفی گفتش که ای اقبال جو
اندر این من می‌شوم انباز تو

Mustafá said to him, “O seeker of fortune,
I will be your partner in this.

تو وکیلم باش نیمی بهر من
مشتری شو قبض کن از من ثمن

Be my agent, buy a half share on my account,
and receive the payment from me.”

گفت صد خدمت کنم رفت آن زمان
سوی خانه‌ی آن جهود بی‌امان

He replied, “I will do my utmost to serve you.”
Then he went to the house of the merciless Jew.

گفت با خود کز کف طفلان گهر
بس توان آسان خریدن ای پدر

He said to himself, “From the hands of children
one can buy pearls very cheaply, O father.”

عقل و ایمان را از این طفلان گول
می‌خرد با ملك دنیا دیو غول

From these foolish children the ghoul-like Devil is buying
their reason and faith in exchange for the kingdom of this world.

آن چنان زینت دهد مردار را
که خرد ز ایشان دو صد گلزار را

He decks out the carcass so finely
that he buys from them two hundred rose-gardens.

آن چنان مهتاب پیماید به سحر
کز خسان صد کیسه برباید به سحر

By magic he produces such moonshine that by means of magic
he carries off from worthless folk a hundred purses.

انبیاشان تاجری آموختند
پیش ایشان شمع دین افروختند

The prophets taught them to trade
and lighted the candle of the religion before them;

دیو و غول ساحر از سحر و نبرد
انبیا را در نظرشان زشت کرد

By means of magic and in despite the devilish and ghoulish Magician
caused the prophets to appear ugly in their eyes.

زشت گرداند به جادویی عدو
تا طلاق افتد میان جفت و شو

By sorcery the Foe causes ugliness,
so that divorce takes place between the wife and husband.

دیده‌هاشان را به سحری دوختند
تا چنین جوهر به خس بفروختند

Their eyes have been sealed by a enchantment,
so that they have sold such a pearl for rubbish.

این گهر از هر دو عالم برتر است
هین بخر زین طفل جاهل کاو خر است

This pearl is superior to both the worlds:
listen, buy from this ignorant child, for he is an ass.

پیش خر خر مهره و گوهر یکی است
آن اشك را در در و دریا شکی است

To the ass a shell and a pearl are alike:
the ass has a doubt concerning the pearl and the Sea.

منکر بحر است و گوهرهای او
کی بود حیوان در و پیرایه جو

He disbelieves in the Sea and its pearls:
how should an animal be a seeker of pearls and adornments?

در سر حیوان خدا ننهاده است
کاو بود در بند لعل و در پرست

God has not put it into the animal's head
to be engrossed with rubies and devoted to pearls.

مر خران را هیچ دیدی گوشوار
گوش و هوش خر بود در سبزه زار

Have you ever seen asses with ear-rings?
The ear and mind of the ass are on the meadow.

احسن التقویم در و التین بخوان
که گرامی گوهر است ای دوست جان

Read in *Wa'l-Tín, We created Man in the best proportion*,
for the spirit, O friend is a precious pearl.

احسن التقویم از عرش او فزون
احسن التقویم از فکرت برون

In the best proportion surpasses the empyrean:
in the best proportion is beyond thought.

گر بگویم قیمت این ممتنع
من بسوزم هم بسوزد مستمع

If I declare the value of this inaccessible, I shall be consumed,
and the hearer too will be consumed.

لب ببند اینجا و خر این سو مران
رفت این صدیق سوی آن خران

At this point close your lips and proceed no further.
This Siddíq went to those asses.

حلقه‌ی در زد چو در را بر گشود
رفت بی‌خود در سرای آن جهود

He knocked the door-ring, and when the Jew opened the door
he went into his house, beside himself.

بی‌خود و سر مست و پر آتش نشست

He sat down, beside himself and furious and full of fire:
from his mouth leaped many bitter words—

کاین ولی الله را چون می‌زنی
این چه حقد است ای عدوی روشنی

"Why are you beating this friend of God?
What hatred is this, O enemy of the Light?

گر ترا صدقی است اندر دین خود
ظلم بر صادق دلت چون می‌دهد

If you are steadfast in your own religion,
how is your heart consenting to maltreat him who is steadfast?

ای تو در دین جهودی ماده‌ای
کاین گمان داری تو بر شه زاده‌ای

O you effeminate in Judaism,
who imputes this to a prince!

در همه ز آیینه‌ی کژ ساز خود
منگر ای مردود نفرین ابد

Do not view all in the distorting mirror of your selfhood,
O you who are banned with an everlasting curse!”

آن چه آن دم از لب صدیق جست
گر بگویم گم کنی تو پای و دست

If I should tell what burst from the lips of the Siddíq at that moment,
you would lose foot and hand.

آن ینابیع الحکم همچون فرات
از دهان او دوان از بی‌جهات

From beyond spatial relations, the fountains of wisdom
as the Euphrates were running from his mouth,

همچو از سنگی که آبی شد روان
نه ز پهلو مایه دارد نه از میان

As from the rock where water gushed,
having no source of supply in side or interior;

اسپر خود کرده حق آن سنگ را
بر گشاده آب مینا رنگ را

God made that rock a shield for Himself
and opened the blue crystalline water,

همچنانك از چشمه‌ی چشم تو نور
او روان کرده ست بی‌بخل و فتور

Even as He has caused the light to flow
from the fountain of your eye without stint or abatement:

نه ز پیه آن مایه دارد نه ز پوست
روی پوشی کرد در ایجاد دوست

It has no source of supply either in the fat or in the coating;
the Beloved made a veil when bringing light into existence.

در خلای گوش باد جاذبش
مدرك صدق کلام و کاذبش

The attracting air in the cavity of the ear
apprehends that which is spoken, true or false.

آن چه باد است اندر آن خرد استخوان
کاو پذیرد حرف و صوت قصه خوان

What is that air within that little bone,
which receives the words and sounds uttered by the story-teller?

استخوان و باد رو پوشست و بس
در دو عالم غیر یزدان نیست کس

The bone and the air are only a veil:
in the two worlds there is none except God.

مستمع او قائل او بی‌احتجاب
ز آنك الاذنان من الرأس ای مثاب

He is the hearer, He is the speaker, unveiled; for the ears belong to the head,
O you who have merited the Divine recompense.

گفت رحمت گر همی‌آید بر او
زر بده بستانش ای اکرام خو

He said, “If you are feeling pity for him,
give gold and take him, O man of generous disposition.

از منش واخر چو می‌سوزد دلت
بی‌مئونت حل نگردد مشکلت

Since your heart is burning , ransom him from me:
your difficulty will not be solved without expense.”

گفت صد خدمت کنم پانصد سجود
بنده‌ای دارم نکو لکن جهود

He replied, “I will perform a hundred services and five hundred prostrations.
I have a handsome slave, but a Jew;

تن سپید و دل سیاهستش بگیر
در عوض ده تن سیاه و دل منیر

He has a white body, but a black heart: take, and give in exchange
that one whose body is black but whose heart is illumined.”

پس فرستاد و بیاورد آن همام
بود الحق سخت زیبا آن غلام

Then the chieftain sent to fetch him:
in truth that slave was exceedingly comely,

آن چنان که ماند حیران آن جهود
آن دل چون سنگش از جا رفت زود

So that the Jew was dumbfounded:
at once his stony heart inclined.

حالت صورت پرستان این بود
سنگشان از صورتی مومین بود

This is what happens to form-worshippers:
their stone is pale by a form.

باز کرد استیزه و راضی نشد
که بر این افزون بده بی‌هیچ بد

Again he wrangled and would not be satisfied, saying,
“Without any evasion, give more than this.”

يك نصاب نقره هم بر وی فزود
تا که راضی گشت حرص آن جهود

He offered him in addition two hundred dirhems (*nisab*) of silver,
so that the Jew’s greed was satisfied.

خندیدن جهود و پنداشتن که صدیق مغبون است در این عقد

How the Jew laughed and imagined that the Siddíq had been swindled in this bargain.

قهقهه زد آن جهود سنگ دل
از سر افسوس و طنز و غش و غل

The stony-hearted Jew guffawed jeeringly
and mockingly in malice and spite.

گفت صدیقش که این خنده چه بود
در جواب پرسش او خنده فزود

The Siddíq said to him, “Why this laughter?”
In reply to the question he laughed more loudly,

گفت اگر جدت نبودی و غرام
در خریداری این اسود غلام

And said, “Had it not been for the earnestness and ardour
shown by you in the purchase of this black slave,

من ز استیزه نمی‌جوشید می
خود به عشر اینش بفروشید می

I would not have wrangled excitedly:
indeed I would have sold him for a tenth of this,

کاو به نزد من نیرزد نیم دانگ
تو گران کردی بهایش را به بانگ

For in my opinion he is not worth half a *dáng*;
you made his price heavy by clamour.”

پس جوابش داد صدیق ای غبی
گوهری دادی به جوزی چون صبی

Then the Siddíq answered him, “O simpleton, you have
given away a pearl in exchange for a walnut, like a boy;

کاو به نزد من همی‌ارزد دو کون
من به جانش ناظرستم تو به لون

For in my opinion he is worth the two worlds:
I am regarding his spirit, you his colour.

زر سرخ است او سیه تاب آمده
از برای رشك این احمق کنده

He is red gold that has been made black polished iron
on account of the enviousness of this abode of fools.

دیده‌ی این هفت رنگ جسمها
درنیابد زین نقاب آن روح را

The eye that sees these seven bodily colours
cannot perceive the spirit because of this veil.

گر مکیسی کردیی در بیع بیش
دادمی من جمله ملك و مال خویش

If you had haggled in the sale more,
I would have given the whole of my property and riches;

ور مکاس افزودیی من ز اهتمام
دامنی زر کردمی از غیر وام

And if you had increased your demands,
I would have borrowed a skirt full of gold in my anxiety.

سهل دادی ز انکه ارزان یافتی
در ندیدی حقه را نشکافتی

You gave up easily because you got cheaply:
you did not see the pearl, you did not split the casket.

حقه‌ی سر بسته جهل تو بداد
زود بینی که چه غبنت اوفتاد

Your folly gave a sealed casket:
you will soon see what a swindle has befallen you.

حقه‌ی پر لعل را دادی به باد
همچو زنگی در سیه رویی تو شاد

You have given away a casket full of rubies and, like the negro,
you are rejoicing in your blackness of face.

عاقبت وا حسرتا گویی بسی
بخت و دولت را فرو شد خود کسی

In the end you will utter many a ‘woe is me!’
Does anyone, truthfully, sell fortune and felicity?

بخت با جامه‌ی غلامانه رسید
چشم بد بختت بجز ظاهر ندید

Fortune came in the garb of a slave,
your unlucky eye saw only the surface.

او نمودت بندگی خویشتن
خوی زشتت کرد با او مکر و فن

He showed unto you his slavery:
your wicked nature practiced cunning and deceit with him.

این سیه اسرار تن اسپید را
بت پرستانه بگیر ای ژاژخا

O driveller, take idolatrously this
whose secret thoughts are black though his body is white.

این ترا و آن مرا بردیم سود
هین لکم دین وَ لِيَ دِينِ ای جهود

This one for you, that one for me: we have profited.
Listen, *unto you religion and unto me religion*, O Jew.”

خود سزای بت پرستان این بود
جلش اطلس اسب او چوبین بود

Truly this is proper for idolaters:
his horse-cloth is satin his horse is made of wood.

همچو گور کافران پر دود و نار
وز برون بر بسته صد نقش و نگار

It is like the tomb of infidels—full of smoke and fire,
on the outside it is decked with a hundred designs and ornaments;

همچو مال ظالمان بیرون جمال
و ز درونش خون مظلوم و وبال

Like the wealth of tyrants—fair externally,
within it the blood of the oppressed and woe;

چون منافق از برون صوم و صلات
و ز درون خاك سياه بی‌نبات

Like the hypocrite externally fasting and prayer,
inwardly black loam without vegetation;

همچو ابری خالیی پر قر و قر
نه در او نفع زمین نه قوت بر

Like a cloud empty, full of thunderclaps,
wherein is neither benefit to the earth nor nourishment for the wheat;

همچو وعده‌ی مکر و گفتار دروغ
آخرش رسوا و اول با فروغ

Like a promise of guile and lying words,
of which the end is shameful though its beginning is splendid.

بعد از آن بگرفت او دست بلال
آن ز زخم ضرس محنت چون خلال

Afterwards he took the hand of Bilal, who was as a toothpick
from the blows inflicted by the tooth of tribulation.

شد خلالی در دهانی راه یافت
جانب شیرین زبانی می‌شتافت

He became a toothpick and found his way into a mouth:
he was hastening towards a man of sweet tongue.

چون بدید آن خسته روی مصطفی
خر مغشیا فتاد او بر قفا

When that wounded one beheld the face of Mustafá,
he fell down in a swoon, he fell on his back.

تا به دیری بی‌خود و بی‌خویش ماند
چون به خویش آمد ز شادی اشك راند

For a long time he remained unconscious and beside himself:
when he came to himself, he shed tears for joy.

مصطفایش در کنار خود کشید
کس چه داند بخششی کاو را رسید

Mustafá clasped him to his bosom:
how should anyone know the bounty that was bestowed on him?

چون بود مسی که بر اکسیر زد
مفلسی بر گنج پر توفیر زد

How is it with a piece of copper that has touched the elixir?
How with an insolvent who has hit upon an ample treasure?

ماهی پژمرده در بحر اوفتاد
کاروان گم شده زد بر رشاد

A parched fish fell into the sea,
a caravan that had lost its way struck the right road.

آن خطاباتی که گفت آن دم نبی
گر زند بر شب بر آید از شبی

If the words which the Prophet addressed at that moment
should fall upon Night, it would cease from being night;

روز روشن گردد آن شب چون صباح
من نتانم باز گفت آن اصطلاح

Night would become day radiant as dawn:
I cannot express that mystic allocution.

خود تو دانی کافتابی در حمل
تا چه گوید با نبات و با دقل

You yourself know what a sun, in Aries,
speaks to the plants and the date-palms;

خود تو دانی هم که آن آب زلال
می چه گوید با ریاحین و نهال

You yourself, too, know what the limpid water
is saying to the sweet herbs and the sapling.

صنع حق با جمله اجزای جهان
چون دم و حرف است از افسونگران

The doing of God towards all the particles of the world
is like the words breathed by enchanters.

جذب یزدان با اثرها و سبب
صد سخن گوید نهان بی‌حرف و لب

The Divine attraction holds a hundred discourses
with the effects and secondary causes, without a word or a lip.

نه که تاثیر از قدر معمول نیست
لیك تاثیرش از او معقول نیست

Not that the production of effects by the Divine decree is not actual;
but His production of effects thereby is inconceivable to reason.

چون مقلد بود عقل اندر اصول
دان مقلد در فروعش ای فضول

Since reason has learned by rote in regard to the fundamentals,
know O trifler that it learns by rote in regard to the copies.

گر بپرسد عقل چون‌باشد مرام
گو چنان که تو ندانی و السلام

If reason should ask how the aim may be, say,
"In a manner that you know not, and farewell!"

معاتبه‌ی مصطفی علیه الصلاة و السلام با صدیق که ترا وصیت کردم که به شرکت من بخر تو چرا بهر خود تنها خریدی و عذر او

How Mustafá, on whom be peace, reproached the Siddíq, may God be pleased with him, saying, "I enjoined you to buy in partnership with me: why has you bought for yourself alone?" and his excuse.

گفت ای صدیق آخر گفتمت
که مرا انباز کن در مکرمت

He said, "Why, O Siddíq,
I told you to make me the partner in generosity."

گفت ما دو بندگان کوی تو
کردمش آزاد من بر روی تو

He replied, "We are two slaves in your street:
I set him free for your sake.

تو مرا می‌دار بنده و یار غار
هیچ آزادی نخواهم زینهار

Keep me as your slave and loyal friend:
I want no freedom, beware!

که مرا از بندگیت آزادی است
بی‌تو بر من محنت و بی‌دادی است

For my freedom consists in being your slave:
without you, tribulation and injustice are on me.

ای جهان را زنده کرده ز اصطفا
خاص کرده عام را خاصه مرا

O you who through being the chosen has brought the world to life
and has made the common folk to be the elect, especially me,

خوابها می‌دید جانم در شباب
که سلامم کرد قرص آفتاب

In my youth my spirit used to dream
that the orb of the sun greeted to me,

از زمینم بر کشید او بر سما
همره او گشته بودم ز ارتقا

And lifted me up from earth to heaven:
by mounting high I had become its fellow-traveller.

گفتم این ماخولیا بود و محال
هیچ گردد مستحیلی وصف حال

I said, 'this is an hallucination and absurd:
how should absurdity ever become actuality?'

چون ترا دیدم بدیدم خویش را
آفرین آن آینه‌ی خوش کیش را

When I beheld you I beheld myself:
blessings on that mirror goodly in its ways!

چون ترا دیدم محالم حال شد
جان من مستغرق اجلال شد

When I beheld you, the absurd became real for me:
my spirit was submerged in the Glory.

چون ترا دیدم خود ای روح البلاد
مهر این خورشید از چشمم فتاد

When I beheld you, O Spirit of the world,
truly love for this sun fell from my eye.

گشت عالی همت از تو چشم من
جز به خواری ننگرد اندر چمن

By you my eye was endowed with lofty aspiration:
it looks not on the garden save with contempt.

نور جستم خود بدیدم نور نور
حور جستم خود بدیدم رشك حور

I sought light: truly I beheld the Light of light.
I sought the houri: truly I beheld an object of envy to the houri.

یوسفی جستم لطیف و سیم تن
یوسفستانی بدیدم در تو من

I sought a Joseph comely and with limbs silver:
in you I beheld an assembly of Josephs.

در پی جنت بدم در جستجو
جنتی بنمود از هر جزو تو

I was in searching after Paradise:
from every part of you a Paradise appeared.

هست این نسبت به من مدح و ثنا
هست این نسبت به تو قدح و هجا

In relation to me this is praise and eulogy;
in relation to you this is abusive and satirical,

همچو مدح مرد چوپان سلیم
مر خدا را پیش موسای کلیم

Like the praise given to God by the simple shepherd
in the presence of Moses the *Kalím*—

که بجویم اشپشت شیرت دهم
چارقت دوزم من و پیشت نهم

'I will seek out Your lice, I will give You milk,
I will stitch Your shoes and lay them before You.'

قدح او را حق به مدحی بر گرفت
گر تو هم رحمت کنی نبود شگفت

God accepted his harsh language as an expression of praise:
if you also have mercy, it will be no marvel.

رحم فرما بر قصور فهمها
ای ورای عقلها و وهمها

Have mercy upon the failure of minds,
O you who are beyond understandings and conceptions."

ایها العشاق اقبال جدید
از جهان کهنه‌ی نو کن رسید

O lovers, new fortune has arrived
from the old World that makes new,

ز آن جهان کاو چاره‌ی بی‌چاره جوست
صد هزاران نادره‌ی دنیا در اوست

From the World that is seeking a remedy for them that have no remedy:
hundreds of thousands of wonders of the world are in it.

ابشروا یا قوم إذ جاء الفرج
افرحوا یا قوم قد زال الحرج

Rejoice, O people, since the relief has come;
be glad, O people: the distress is removed.

آفتابی رفت در کازه‌ی هلال
در تقاضا که ارحنا یا بلال

A Sun went into the hut of the new-moon,
making urgent demands and saying, "Refresh us, O Bilal!

زیر لب می‌گفتی از بیم عدو
کوری او بر مناره رو بگو

From fear of the foe you were wont to speak under your breath:
to his confusion, go up into the minaret and speak."

می‌دمد در گوش هر غمگین بشیر
خیز ای مدبر ره اقبال گیر

The announcer of glad news is shouting in the ear of every sorrowful one,
"Arise, O unlucky man, and take the road to fortune.

ای در این حبس و در این گند و شپش
هین که تا کس نشنود رستی خمش

O you that are in this prison and amidst this stench and these lice,
beware lest anyone hears! You have escaped: be silent!"

چون کنی خامش کنون ای یار من
کز بن هر مو بر آمد طبل زن

How should you keep silence now, O my beloved,
when a drummer has appeared from the root of every hair?

آن چنان کر شد عدوی رشك خو
گوید این چندین دهل را بانگ کو

The jealous foe has become so deaf he says,
"Where is the sound of all these drums?"

می‌زند بر روش ریحان که طری است
او ز کوری گوید این آسیب چیست

The fresh sweet basil is touching his face, in his blindness he says,
"What is this annoyance?"

می‌شکنجد حور دستش می‌کشد
کور حیران کز چه دردم می‌کند

The houri is nipping his hand and drawing:
the blind man is distraught and says, "Wherefore is he hurting me?

این کشاکش چیست بر دست و تنم
خفته‌ام بگذار تا خوابی کنم

What is this having my hand and body pulled hither and thither?
I am asleep, let me sleep awhile."

آن که در خوابش همی‌جویی وی است
چشم بگشا کان مه نیکو پی است

He whom you seek in your slumbers, this is He!
Open yours eye, it is that auspicious Moon.

ز آن بلاها بر عزیزان بیش بود
کان تجمش یار با خوبان فزود

Tribulations were more upon dear ones
because the Beloved showed more coquettishness towards the beauteous.

لاغ با خوبان کند در هر رهی
نیز کوران را بشوراند گهی

He sports with the beauteous ones in every path;
sometimes, too, he throws the blind into frenzy.

خویش را یك دم بدین کوران دهد
تا غریو از کوی کوران بر جهد

For a moment He gives Himself to the blind,
so that a great uproar arises from the street of the blind.

قصه‌ی هلال که بنده‌ی مخلص بود خدای را، صاحب بصیرت بی‌تقلید، پنهان شده در بندگی مخلوقان جهت مصلحت نه از عجز، چنان که لقمان و یوسف از روی ظاهر و غیر ایشان، بنده‌ای سایس بود امیری را و آن امیر مسلمان بود اما کور،

داند اعمی که مادری دارد   لیك چونی به وهم درنارد

اگر با این دانش تعظیم این مادر کند ممکن بود که از عمی خلاص یابد که إذا اراد اللّٰه بعبد خیرا فتح عینی قلبه لیبصره بهما الغیب

Story of Hilal, who was a devoted servant to God. Possessed of spiritual insight and was not a mere imitator. He had concealed himself in being a slave to creatures, not from helplessness but for good reason, as Luqman and Joseph and others in appearance. He was a groom in the service of a certain Amír, and that Amír was a Moslem, but blind. "The blind man knows that he has a mother, but he cannot conceive what she is like." If, having this knowledge, he show reverence towards his mother, it is possible that he may gain deliverance from blindness, for when God wills good unto a servant He opens the eyes of his heart, that He may let him see the Invisible with them.

چون شنیدی بعض اوصاف بلال
بشنو اکنون قصه‌ی ضعف هلال

Since you have heard some of the qualities of Bilal,
now hear the story of the emaciation of Hilal.

از بلال او پیش بود اندر روش
خوی بد را بیش کرده بد کشش

He was more advanced than Bilal in the Way:
he had mortified his evil nature more.

نه چو تو پس رو که هر دم پس‌تری
سوی سنگی می‌روی از گوهری

Not a backslider like you, for at every moment you are farther back:
you are moving away from the state of the pearl towards the state of the stone.

آن چنان کان خواجه را مهمان رسید
خواجه از ایام و سالش بر رسید

It is like the case of the guest who came to a certain Khwaja:
the Khwaja inquired concerning his days and years.

گفت عمرت چند سال است ای پسر
باز گو و در مدزد و بر شمر

He asked, "How many years have you lived, my lad?
Say out and don't hide away but count up."

گفت هجده هفده یا خود شانزده
یا که پانزده ای برادر خوانده

He replied, "Eighteen, seventeen, or sixteen, or fifteen,
O adoptive brother."

گفت واپس واپس ای خیره‌سرت
باز می‌رو تا به کس مادرت

"Backward, backward," said he, "O giddy-headed one";
"keep going back until you came out of your mother!"

حکایت در تقریر همین سخن

Story in exposition of the same topic.

آن یکی اسبی طلب کرد از امیر
گفت رو آن اسب اشهب را بگیر

A certain man begged an Amír to give him a horse:
he said, "Go and take that grey horse."

گفت آن را من نخواهم گفت چون
گفت او واپس رواست و بس حرون

He replied, "I don't want that one." "Why not?" he asked.
"It goes backward and is very restive," said he;

سخت پس پس می‌رود او سوی بن
گفت دمش را به سوی خانه کن

"It goes back, back very hard in the direction of its rump."
He replied, "Turn its tail towards home!"

دم این استور نفست شهوت است
زین سبب پس پس رود آن خود پرست

The tail of this beast you are riding, your carnal soul, is lust;
hence that self-worshipper goes back, back.

شهوت او را که دم آمد ز بن
ای مبدل شهوت عقبیش کن

O changer, make its lust, which is the tail,
to be entirely lust for the world hereafter.

چون ببندی شهوتش را از رغیف
سر کند آن شهوت از عقل شریف

When you bind its lust from the loaf,
that lust puts forth its head from noble reason.

همچو شاخی که ببری از درخت
سر کند قوت ز شاخ نیك بخت

As, when you lop off a branch from a tree,
vigour is imparted to the well-conditioned branches.

چون که کردی دم او را آن طرف
گر رود پس پس رود تا مکتنف

When you have turned its tail in that direction,
if it goes backward, it goes to the place of shelter.

حبذا اسبان رام پیش رو
نه سپس رو نه حرونی را گرو

How excellent are the docile horses which go forward, not backward,
and are not given over to restiveness,

گرم رو چون جسم موسای کلیم
تا به بحرینش چو پهنای گلیم

Going hot-foot, like the body of Moses the *Kalím*,
to which to *the two seas* as the breadth of a blanket!

هست هفصد ساله راه آن حقب
که بکرد او عزم در سیران حب

Seven hundred years is the duration of the journey
on which he set out in the path of Love, *for an age*.

همت سیر تنش چون این بود
سیر جانش تا به علیین بود

Since the aspiration on his journey in the body is this,
his journey in the spirit must be unto the highest Paradise.

شهسواران در سباقت تاختند
خر بطان در پایگه انداختند

The kingly knights sped forward in advance;
the boobies unloaded in the stable-yard.

مثل

Parable

آن چنان که کاروانی می‌رسید
در دهی آمد دری را باز دید

It is like the caravaneers arrived
and entered a village and found a certain door open.

آن یکی گفت اندر این برد العجوز
تا بیندازیم اینجا چند روز

One said, "During this spell of cold weather
let us unload here for a few days."

بانگ آمد نه بینداز از برون
و آنگهانی اندر آ تو اندرون

A voice cried, "Nay, unload outside,
and then come indoors!"

هم برون افکن هر آنچ افکندنی است
در میا با آن که این مجلس سنی است

Drop outside everything that ought to be dropped:
do not come in with it, for this assembly-place is of high dignity."

بد هلال استاد دل جان روشنی
سایس و بندهٔ امیر مومنی

Hilal was a spiritual adept and a man of illumined soul,
the groom and slave of a Moslem Amír.

سایسی کردی در آخور آن غلام
لیك سلطان سلاطین بنده نام

The youth served as a groom in the stable,
but a king of kings and a slave in name.

آن امیر از حال بنده بی‌خبر
که نبودش جز بلیسانه نظر

The Amír was ignorant of his slave's condition,
for he had no discernment but of the sort possessed by Iblís.

آب و گل می‌دید و در وی گنج نه
پنج و شش می‌دید و اصل پنج نه

He saw the clay, but not the treasure in it:
he saw the five and the six, but not the source of the five.

رنگ طین پیدا و نور دین نهان
هر پیمبر این چنین بد در جهان

The colour of clay is manifest; the light of religion is hidden:
such was every prophet in the world.

آن مناره دید و در وی مرغ نی
بر مناره شاه بازی پر فنی

1140 One saw the minaret, but not the bird upon it,
upon the minaret a fully accomplished royal falcon;

و آن دوم می‌دید مرغی پر زنی
لیك موی اندر دهان مرغ نی

And a second saw a bird flapping its wings,
but not the hair in the bird's mouth;

و آن که او ینظر بنور الله بود
هم ز مرغ و هم ز مو آگاه بود

But that one who was seeing by the light of God
was aware both of the bird and of the hair,

گفت آخر چشم سوی موی نه
تا نبینی مو بنگشاید گره

And said, "Pray, direct your eye towards the hair:
till you see the hair, the knot will not be untied."

آن یکی گل دید نقشین در وحل
و آن دگر گل دید پر علم و عمل

The one saw in the mud figured clay,
while the other saw clay replete with knowledge and works.

تن مناره علم و طاعت همچو مرغ
خواه سیصد مرغ گیر و یا دو مرغ

1145 The body is the minaret; knowledge and obedience are like the bird:
suppose three hundred birds or two birds, whichever you please.

مرد اوسط مرغ بین است او و بس
غیر مرغی می‌نبیند پیش و پس

The middle man sees the bird only:
neither before nor behind does he see anything but a bird.

موی آن نوری است پنهان آن مرغ
که بد آن پاینده باشد جان مرغ

The hair is the hidden light belonging to the bird,
whereby the soul of the bird is enduring.

مرغ کان موی است در منقار او
هیچ عاریت نباشد کار او

The works of the bird in whose beak
is that hair are never counterfeit.

علم او از جان او جوشد مدام
پیش او نه مستعار آمد نه وام

Its knowledge gushes perpetually from its soul:
it has nothing that is borrowed and no debt.

رنجور شدن این هلال و بی‌خبری خواجه‌ی او از رنجوری او از تحقیر و ناشناخت، و واقف شدن دل مصطفی علیه الصلاة و السلام از رنجوری و حال او و افتقاد و عیادت رسول علیه السلام این هلال را

How this Hilal fell ill, and how his master was unaware of his being ill, because he despised him and did not recognise; and how the heart of Mustafá, on whom be peace, came to know of his illness and his state, and how the Prophet, on whom be peace, inquired after this Hilal and went to see him.

از قضا رنجور و ناقص شد هلال
مصطفی را وحی شد غماز حال

By destiny Hilal became ill and weak:
inspiration acquainted Mustafá with his condition.

بد ز رنجوریش خواجه‌ش بی‌خبر
که بر او بد کساد و بی‌خطر

His master was unaware of his illness,
for in his eyes he was worth little and without importance.

خفته نه روز اندر آخور محسنی
هیچ کس از حال او آگاه نی

A well-doer lay in the stable for nine days,
and none took notice of his plight.

آن که کس بود و شهنشاه کسان
عقل صد چون قلزمش هر جا رسان

He who was a personage and the Emperor of personages,
he whose oceanic mind reaches every place—

وحیش آمد رحم حق غم خوار شد
که فلان مشتاق تو بیمار شد

To him came the inspiration: God's Mercy sympathised, saying,
"Such-and-such a one who longs for you is fallen sick."

مصطفی بهر هلال با شرف
رفت از بهر عیادت آن طرف

Mustafá went thither
to pay a visit to the noble Hilal.

در پی خورشید وحی آن مه دوان
و آن صحابه در پیش چون اختران

The Moon was running behind the Sun of inspiration,
while the Companions followed behind him, like the stars.

ماه می‌گوید که اصحابی نجوم
للسری قدوه و للطاغی رجوم

The Moon is saying, "My Companions are stars—
a model for the night-journey, and missiles hurled at the disobedient."

میر را گفتند کان سلطان رسید
او ز شادی بی‌دل و جان بر جهید

The Amír was told of the arrival of that Sultan,
he sprang up, beside himself with joy;

بر گمان آن ز شادی زد دو دست
کان شهنشه بهر آن میر آمده ست

He clapped his hands joyously,
thinking that the Emperor had come on his account.

چون فرود آمد ز غرفه آن امیر
جان همی‌افشاند پا مزد بشیر

When the Amír came down from the upper chamber,
he was ready to lavish his soul on the messenger as a reward.

پس زمین بوس و سلام آورد او
کرد رخ را از طرب چون ورد او

Then he kissed the earth and gave the salaam:
in his delight he made his countenance like a rose.

گفت بسم الله مشرف کن وطن
تا که فردوسی شود این انجمن

"In God's name," he said, "bestow honour on the house,
so that this assembly-place may become a Paradise,

تا فزاید قصر من بر آسمان
که بدیدم قطب دوران زمان

And that my palace may surpass heaven, saying,
'I have seen the Pole on which Time revolves.'"

گفتش از بهر عتاب آن محترم
من برای دیدن تو نامدم

The venerable Prophet said to him by way of rebuke,
"I have not come to visit you."

گفت روحم آن تو خود روح چیست
هین بفرما کاین تجشم بهر کیست

He replied, "My spirit belongs to you—what, indeed, is my spirit?
Oh, say on whose account is this solicitude?—

تا شوم من خاك پای آن کسی
که به باغ لطف تستاش مغرسی

That I may become dust for the feet of the person
who is planted in the orchard of your favour."

پس بگفتش کان هلال عرش کو
همچو مهتاب از تواضع فرش کو

Then he said to him, "Where is that New-moon of the highest heaven?
Where is he that in his humility is spread as moonbeams?—

آن شهی در بندگی پنهان شده
بهر جاسوسی به دنیا آمده

That king who is disguised as a slave
and has come to this world for the purpose of spying?

تو مگو کاو بنده و آخورچی ماست
این بدان که گنج در ویرانههاست

Do not say, 'He is my slave and stableman':
know this, that he is a treasure in ruins.

ای عجب چون است از سقم آن هلال
که هزاران بدر هستش پای مال

Oh, I wonder to what state he has been reduced by sickness—
that New moon by which thousands of full-moons are trodden underfoot."

گفت از رنجش مرا آگاه نیست
لیك روز چند بر درگاه نیست

He said, "I have no knowledge of his illness,
but he has not been at the palace-gate for several days.

صحبت او با ستور و استر است
سایس است و منزلش این آخور است

He keeps company with the horses and mules:
he is a groom, and this stable is his dwelling-place."

در آمدن مصطفی علیه السلام از بهر عیادت هلال در ستورگاه آن امیر و نواختن مصطفی هلال را

How Mustafá, on whom be peace, came into the Amír's stable to see the sick Hilal, and how he caressed Hilal, may God be pleased with him!

رفت پیغمبر به رغبت بهر او
اندر آخور و آمد اندر جستجو

The Prophet went eagerly into the stable to look for him
and began to search.

بود آخور مظلم و زشت و پلید
وین همه برخاست چون الفت رسید

The stable was dark, foul, and dirty;
all this vanished when friendship arrived.

بوی پیغمبر ببرد آن شیر نر
همچنان که بوی یوسف را پدر

That fierce lion scented the Prophet
just as the scent of Joseph was perceived by his father.

موجب ایمان نباشد معجزات
بوی جنسیت کند جذب صفات

Miracles are not the cause of religious faith;
it is the scent of homogeneity that attracts qualities.

معجزات از بهر قهر دشمن است
بوی جنسیت پی دل بردن است

Miracles are for the purpose of subjugating the foe:
the scent of homogeneity is for the winning of hearts.

قهر گردد دشمن اما دوست نی
دوست کی گردد ببسته گردنی

A foe is subjugated, but not a friend:
how should a friend have his neck bound?

اندر آمد او ز خواب از بوی او
گفت سرگین دان درون زین گونه بو

He was awakened from sleep by his scent:
he said, "A stable full of dung, and this kind of scent within it!"

از میان پای استوران بدید
دامن پاك رسول بی‌ندید

Through the legs of the riding-beasts
he saw the holy skirt of the peerless Prophet,

پس ز کنج آخور آمد غژغژان
روی بر پایش نهاد آن پهلوان

And that hero came creeping out of a corner in the stable
and laid his face upon his feet.

پس پیمبر روی بر رویش نهاد
بر سر و بر چشم و رویش بوسه داد

Then the Prophet laid his face against his face
and kissed his head and eyes and cheeks.

گفت یا ربا چه پنهان گوهری
ای غریب عرش چونی خوشتری

"O Lord," he cried, "what a hidden pearl you are!
How are you, O heavenly stranger? Are you better?"

گفت چون باشد خود آن شوریده خواب
که در آید در دهانش آفتاب

He said, "One whose sleep was disturbed,
how for truth is he when the Sun comes into his mouth?

چون بود آن تشنه‌ای کاو گل چرد
آب بر سر بنهدش خوش می‌برد

The thirsty man who eats clay, how is he the Water lays him on its head
and bears him happily along?

در بیان آن که مصطفی صلی اللّٰه علیه و آله شنید که عیسی علیه السلام بر روی آب رفت فرمود لو ازداد یقینه لمشی علی الهواء

Explanation of, that Mustafá, on whom be peace, hearing that Jesus, on whom be peace, walked on the water, said, 'If his faith had increased, he would have walked on the air.'

همچو عیسی بر سرش گیرد فرات
کایمنی از غرقه در آب حیات

How is he whom the vast river takes on its head, like Jesus, saying,
'In the Water of Life you are safe from drowning'?"

گوید احمد گر یقینش افزون بدی
خود هوایش مرکب و مأمون بدی

Ahmad says, "Had faith been greater,
even the air would have carried him safely,

همچو من که بر هوا راکب شدم
در شب معراج مستصحب شدم

Like me, who rode upon the air on the night of the Ascension
and sought communion."

گفت چون باشد سگی کور پلید
جست او از خواب خود را شیر دید

He said, "How is a blind filthy dog
that sprang up from sleep and found itself to be a lion?—

نه چنان شیری که کس تیرش زند
بل ز بیمش تیغ و پیکان بشکند

Not such a lion as anyone could shoot;
nay, but by the terror of it sword and javelin would be shattered.

کور بر اشکم رونده همچو مار
چشمها بگشاد در باغ و بهار

The blind man, going on his belly, like a snake—
he has opened his eyes in the garden and in spring?"

چون بود آن چون که از چونی رهید
در حیاتستان بی‌چونی رسید

How is the "how" that has been freed from "how-ness"
and has attained to the abounding life of "how-lessness"?

گشت چونی بخش اندر لامکان
گرد خوانش جمله چونها چون سگان

He has become a dispenser of "how-ness" in the world beyond locality:
all "how's" are round his table, like dogs.

او ز بی‌چونی دهدشان استخوان
در جنابت تن زن این سوره مخوان

He gives them a bone from “how-lessness.”
In the state of pollution, keep silence: do not recite this Súra.

تا ز چونی غسل ناری تو تمام
تو بر این مصحف منه کف ای غلام

Until you wash yourself entirely clean of “how-ness,”
do not put your hand on this Book, O youth.

گر پلیدم ور نظیفم ای شهان
این نخوانم پس چه خوانم در جهان

Whether I am dirty or clean, O princes, if I do not recite this,
then what in the world shall I recite?

تو مرا گویی که از بهر ثواب
غسل ناکرده مرو در حوض آب

You say to me, “For the sake of the reward,
do not go into the water tank without having washed”;

از برون حوض غیر خاك نیست
هر که او در حوض ناید پاك نیست

Outside of the tank there is nothing but earth:
no one who does not enter the tank is clean.

گر نباشد آبها را این کرم
کاو پذیرد مر خبث را دم به دم

If the waters have not the grace
to receive filth continually,

وای بر مشتاق و بر اومید او
حسرتا بر حسرت جاوید او

Alas for the longing lover and his hope!
Oh, sorrow for his everlasting sorrow!

آب دارد صد کرم صد احتشام
که پلیدان را پذیرد و السلام

The water has a hundred graces, a hundred pities,
for it receives the defiled ones and purifies them—and peace be with you!

ای ضیاء الحق حسام الدین که نور
پاسبان تست از شر الطیور

O you Radiance of God, Husámu’ddín,
the Light is your protector from the worst of flying creatures.

پاسبان تست نور و ارتقاش
ای تو خورشید مستر از خفاش

The Light and its ascent are your protector,
O Sun who art concealed from the bat.

چیست پرده پیش روی آفتاب
جز فزونی شعشعه و تیزی تاب

The veil before the face of the Sun,
what is it but excess of brilliance and intensity of splendour?

پرده‌ی خورشید هم نور رب است
بی‌نصیب از وی خفاش است و شب است

The veil over the Sun is just the Light of the Lord:
the bat and the night have no lot therein.

هر دو چون در بعد و پرده مانده‌اند
یا سیه رو یا فسرده مانده‌اند

Inasmuch as both have remained far and veiled,
they have remained either black-faced or cold.

چون نبشتی بعضی از قصه‌ی هلال
داستان بدر آر اندر مقال

Since you have written part of the story of the New-moon,
put into words the tale of the Full-moon.

آن هلال و بدر دارند اتحاد
از دویی دورند و از نقص و فساد

The New-moon and the Full-moon have oneness:
they are far from duality and from imperfection and corruption.

آن هلال از نقص در باطن بری است
آن به ظاهر نقص تدریج آوری است

The new-moon is inwardly free from imperfection:
its apparent imperfection is increasing gradually.

درس گوید شب به شب تدریج را
در تانی بر دهد تفریج را

Night by night it gives a lesson in gradualness
and with deliberation it produces relief.

در تانی گوید ای عجول خام
پایه پایه بر توان رفتن به بام

With deliberation it says, “O hasty fool,
only step by step can one mount to the roof.”

دیگ را تدریج و استادانه جوش
کار ناید قلیه‌ی دیوانه جوش

Let the cooking-pot boil gradually, as a skilful does:
the stew boiled in a mad hurry is of no use.

حق نه قادر بود بر خلق فلك
در یکی لحظه به کن بی‌هیچ شك

Was not God able to create heaven in one moment by "Be"?
Without any doubt.

پس چرا شش روز آن را در کشید
کل یوم الف عام ای مستفید

Why, then, O seeker of instruction, did He extend for it to six days,
every day a thousand years?

خلقت طفل از چه اندر نه مه است
ز انکه تدریج از شعار آن شه است

What is the reason for the creation of a child taking nine months?
Because gradualness is a characteristic of that King.

خلقت آدم چرا چل صبح بود
اندر آن گل اندك اندك می‌فزود

Why was the creation of Adam forty mornings?
He was adding to that clay little by little,

نه چو تو ای خام کاکنون تاختی
طفلی و خود را تو شیخی ساختی

Not like you, O foolish one, who have rushed forward just now:
you are a child, and you have made yourself out to be an Elder.

بر دویدی چون کدو فوق همه
کو ترا پای جهاد و ملحمه

You have run up, like a gourd, to the top of all,
where is the warfare and combat to sustain you?

تکیه کردی بر درختان و جدار
بر شدی ای اقرعك هم قرع‌وار

You have rested on trees and walls for support:
you have climbed up like a pumpkin, O little baldhead.

اول ار شد مرکبت سرو سهی
لیك آخر خشك و بی‌مغزی تهی

If at first you mounted on a tall cypress,
yet in the end you are dry and pulp less and empty.

رنگ سبزت زرد شد ای قرع زود
ز انکه از گلگونه بود اصلی نبود

Your green colour soon turned yellow, O pumpkin,
for it was derived from rouge, it was not original.

داستان آن عجوزه که روی زشت خویشتن را جندره و گلگونه می‌ساخت و ساخته نمی‌شد و پذیرا نمی‌آمد

Story of the old woman who used to depilate and rouge her ugly face, though it could never be put right and become pleasing.

بود کمپیری نود ساله کلان
پر تشنج روی و رنگش زعفران

There was a decrepit old woman aged ninety years,
her face covered with wrinkles and her complexion saffron.

چون سر سفره رخ او توی توی
لیك در وی بود مانده عشق شوی

Her face was in folds like the surface of a traveller's food-wallet,
but there remained in her the passionate desire for a husband.

ریخت دندانهاش و مو چون شیر شد
قد کمان و هر حسش تغییر شد

Her teeth had dropped out and her hair had become as milk:
her figure was like a bow, and every sense in her was decayed.

عشق شوی و شهوت و حرصش تمام
عشق صید و پاره پاره گشته دام

Her passion for a husband and her lust and desire were in full force:
the passion for snaring, though the trap had fallen to pieces.

مرغ بی‌هنگام و راه بی‌رهی
آتشی پر در بن دیگ تهی

She was like a cock that crows at the wrong time,
a road that leads nowhere, a big fire beneath an empty kettle;

عاشق میدان و اسب و پای نی
عاشق زمر و لب و سرنای نی

Like one who is exceedingly fond of the race-course, but has no horse and no means of running; exceedingly fond of piping, but having neither lip nor pipe.

حرص در پیری جهودان را مباد
ای شقیی که خداش این حرص داد

May Jews have no greediness in old age!
Oh, miserable is he on whom God has bestowed this selfishness!

ریخت دندانهای سگ چون پیر شد
ترك مردم کرد و سرگین گیر شد

A dog's teeth drop out when it grows old:
it leaves people and takes to eating dung;

این سگان شصت ساله را نگر
هر دمی دندان سگشان تیزتر

Look at these sexagenarian dogs!
Their dog-teeth get sharper at every moment.

پیر سگ را ریخت پشم از پوستین
این سگان پیر اطلس پوش بین

The hairs drop from the fur of an old dog;
see these old dogs clad in satin!

عشقشان و حرصشان در فرج و زر
دم‌به‌دم چون نسل سگ بین بیشتر

See how their passionate desire and greed for women and gold,
like the progeny of dogs, is increasing continually!

این چنین عمری که مایه‌ی دوزخ است
مر قصابان غضب را مسلخ است

Such a life as this, which is Hell's stock-in-trade,
is a shambles for the butchers of Wrath;

چون بگویندش که عمر تو دراز
می‌شود دل خوش دهانش از خنده باز

When people say to him, "May your life be long!"
he is delighted and opens his mouth in laughter.

این چنین نفرین دعا پندارد او
چشم نگشاید سری برنارد او

He thinks a curse like this is a benediction:
he never uncloses his eye or raises his head once.

گر بدیدی یك سر موی از معاد
اوش گفتی این چنین عمر تو باد

If he had seen a hair's tip of the future state,
he would have said to him, "May your life be like this!"

داستان آن درویش که آن گیلانی را دعا کرد که خدا ترا به سلامت به خان و مان باز رساناد

Story of the dervish who blessed a man of Gilan, saying, "May God bring you back in safety to your home and household!"

گفت یك روزی به خواجه‌ی گیلیی
نان پرستی نر گدا زنبیلیی

One day a sturdy beggar, very fond of bread and carried a basket,
accosted a Khwaja of Gilan.

چون ستد زو نان بگفت ای مستعان
خوش به خان و مان خود بازش رسان

On receiving some bread from him, he cried, "O You, whose help is sought,
bring him back happy to his home and household!"

گفت اگر آن است خان که دیده‌ام
حق ترا آن جا رساند ای دژم

He said, "If the house is the one that I have seen,
may God bring *you* there, O squalid wretch!"

هر محدث را خسان بد دل کنند
حرفش ار عالی بود نازل کنند

Worthless folk humiliate every story-teller:
if his words are lofty, they make them low;

ز انکه قدر مستمع آید نبا
بر قد خواجه برد درزی قبا

For the tale is in proportion to the hearer:
the tailor cuts the coat according to the Khwaja's figure.

صفت آن عجوز

Description of the old woman.

چون که مجلس بی‌چنین پیغاره نیست
از حدیث پست نازل چاره نیست

Since the audience is not free from such reproach,
there is no means of avoiding low and undignified talk.

واستان هین این سخن را از گرو
سوی افسانه‌ی عجوزه باز رو

Listen, redeem this topic from pawn:
return to the tale of the old woman.

چون مسن گشت و در این ره نیست مرد
تو بنه نامش عجوز سال خورد

When he has become advanced in years and is not a man in this Way,
bestow the name of "aged crone" upon him.

نه مر او را راس مال و پایه‌ای
نه پذیرای قبول مایه‌ای

He has neither capital and basis,
nor is he capable of receiving stock-in-trade.

نه دهنده نه پذیرنده‌ی خوشی
نه در او معنی و نه معنی کشی

He is neither a giver nor a receiver of delight;
in him there is neither reality nor absorbing reality.

نه زبان نه گوش و نه عقل و بصر
نه هش و نه بی‌هشی و نه فکر

Neither tongue nor ear nor understanding and insight
nor consciousness nor unconsciousness nor reflections;

نه نیاز و نه جمالی بهر ناز
تو بتویش گنده مانند پیاز

Neither humble supplication nor any beauty to show pride:
his, coat on coat, is stinking, like an onion.

نه رهی ببریده او نه پای راه
نه تبش آن قحبه را نه سوز و آه

He has not traversed any path, nor the foot for the path:
that shameless one has neither glow nor burning (passion) and sighs.

قصه‌ی درویش که از آن خانه هر چه می‌خواست می‌گفت نیست

Story of the dervish to whom, whenever he begged anything from a certain house, he used to say, "It is not to be had here."

سائلی آمد به سوی خانه‌ای
خشك نانه خواست یا تر نانه‌ای

A beggar came to a house
and asked for a piece of dry bread or a piece of moist bread.

گفت صاحب خانه نان اینجا کجاست
خیره‌ای کی این دکان نانباست

The owner of the house said, "Where is bread in this place?
Are you crazy? How is this a baker's shop?"

گفت باری اندکی پی هم بیاب
گفت آخر نیست دکان قصاب

"At least," he begged, "get me a little bit of fat."
"Why," said he, "it isn't a butcher's shop."

گفت پاره‌ی آرد ده ای کدخدا
گفت پنداری که هست این آسیا

He said, "O master of the house, give me a pittance of flour."
"Do you think this is a mill?" he replied.

گفت باری آب ده از مکرعه
گفت آخر نیست جویا مشرعه

"Well then," said he, "give me some water from the reservoir."
"Why," he replied, "it isn't a river or a watering-place."

هر چه او درخواست از نان تا سبوس
چربکی می‌گفت و می‌کردش فسوس

Whatever he asked for, from bread to bran,
he was mocking and deriding him.

آن گدا در رفت و دامن بر کشید
اندر آن خانه به حسبت خواست رید

The beggar went in and drew up his skirt:
he jumped into the house and wanted to relieve himself.

گفت هی‌هی گفت تن زن ای دژم
تا در این ویرانه خود فارغ کنم

He (the householder) cried, “Hey, hey!” “Be quiet, O morose man,”
said he, “Since this is a ruin, I had better answer nature’s call.

چون در اینجا نیست وجه زیستن
بر چنین خانه بباید ریستن

Since there is no means of living (*zístan*)
here, upon a house like this defecate (*rístan*) oportet.”

چون نه‌ای بازی که گیری تو شکار
دست آموز شکار شهریار

Since you are not a falcon, so as to catch the prey,
a falcon hand trained for the King’s hunting;

نیستی طاوس با صد نقش بند
که به نقشت چشمها روشن کنند

Nor a peacock painted with a hundred designs,
so that eyes should be illumined by the picture which you present;

هم نه‌ای طوطی که چون قندت دهند
گوش سوی گفت شیرینت نهند

Nor a parrot, so that when sugar is given to you,
ears should bend to your sweet talk;

هم نه‌ای بلبل که عاشق‌وار زار
خوش بنالی در چمن یا لاله‌زار

Nor a nightingale to sing, like a lover,
sweetly and plaintively in the meadow or the tulip-garden;

هم نه‌ای هدهد که پیکیها کنی
نه چو لکلك که وطن بالا کنی

Nor a hoopoe to bring messages,
nor are you like a stork to make your nest on high—

در چه کاری تو و بهر چت خرند
تو چه مرغی و ترا با چه خورند

In what work are you, and for what are you bought?
What bird are you, and with what are you eaten?

زین دکان با مکاسان برتر آ
تا دکان فضل کالله اشتری

Mount beyond this shop of hagglers to the shop of Bounty
where *God is the purchaser*.

کاله‌ای که هیچ خلقش ننگرید
از خلاقت آن کریم آن را خرید

That Gracious One has purchased the piece of goods
that no people would look at on account of its shabbiness.

هیچ قلبی پیش او مردود نیست
ز انکه قصدش از خریدن سود نیست

With Him no base coin is rejected,
for His object in buying is not profit.

رجوع بداستان آن کمپیر

Return to the tale of the old woman.

چون عروسی خواست رفتن آن خریف
موی ابرو پاك کرد آن مستخیف

Since that autumn desired to be wed,
that lustful one plucked out the hair of her eyebrows.

پیش رو آیینه بگرفت آن عجوز
تا بیاراید رخ و رخسار و پوز

The old woman took the mirror before her face,
that she might beautify her cheeks and face and mouth.

چند گلگونه بمالید از بطر
سفره‌ی رویش نشد پوشیده‌تر

She rubbed gleefully rouge several times,
the creases of her face did not become more concealed,

عشرهای مصحف از جا می‌برید
می‌بچسبانید بر رو آن پلید

That filthy hag was cutting out portions of the Holy Book
and sticking them on her face,

تا که سفره‌ی روی او پنهان شود
تا نگین حلقه‌ی خوبان شود

In order that the creases of her face might be hidden
and that she might become the bezel in the ring of fair.

عشرها بر روی هر جا می‌نهاد
چون که بر می‌بست چادر می‌فتاد

She was putting bits of the Book all over her face;
they always dropped off when she put on her veil (*chador*);

باز او آن عشرها را با خدو
می‌بچسبانید بر اطراف رو

Then she would stick them on again
with spittle on all sides of her face,

باز چادر راست کردی آن نگین
عشرها افتادی از رو بر زمین

And once more that bezel would arrange her veil,
and the bits of the Book would fall from her face to the ground.

چون بسی می‌کرد فن و آن می‌فتاد
گفت صد لعنت بر آن ابلیس باد

Since they always dropped off though she tried many an artifice,
she exclaimed, "A hundred curses on Iblís!"

شد مصور آن زمان ابلیس زود
گفت ای قحبه‌ی قدید بی‌ورود

Immediately Iblís took shape and said,
"O luckless dried-up harlot,

من همه عمر این نیندیشیده‌ام
نه ز جز تو قحبه ای این دیده‌ام

In all my life I have never thought of this:
I have never seen this by any harlot except you.

تخم نادر در فضیحت کاشتی
در جهان تو مصحفی نگذاشتی

You have sown unique seed in infamy:
you have not left a single Scripture in the world.

صد بلیسی تو خمیس اندر خمیس
ترك من گوی ای عجوزه‌ی دردبیس

You are a hundred Devils, troop on troop:
let me alone, O foul hag!"

چند دزدی عشر از علم کتاب
تا شود رویت ملون همچو سیب

How long will you steal portions of the lore of the Book,
in order that your face may be coloured like an apple?

چند دزدی حرف مردان خدا
تا فروشی و ستانی مرحبا

How long will you steal the words of the men of God
that you may sell and obtain applause?

رنگ بر بسته ترا گلگون نکرد
شاخ بر بسته فن عرجون نکرد

The daubed-on colour never made you rosy;
the tied-on bough never performed the function of the stump.

عاقبت چون چادر مرگت رسد
از رخت این عشرها اندر فتد

At last, when the veil of death comes over you,
these bits of the Book drop away from your face.

چون که آید خیز خیز آن رحیل
گم شود ز آن پس فنون قال و قیل

When the call comes to arise and depart,
thereafter the arts of disputation vanish.

عالم خاموشی آید پیش بیست
وای آن که در درون انسیش نیست

The world of silence comes into view. Stop!
Alas for him that has not a familiarity within him!

صیقلی کن یك دو روزی سینه را
دفتر خود ساز آن آیینه را

Polish your heart for a day or two:
make that mirror your book,

که ز سایه‌ی یوسف صاحب قران
شد زلیخای عجوز از سر جوان

For from the reflection of the imperial Joseph
old Zalikha became young anew.

می‌شود مبدل به خورشید تموز
آن مزاج بارد برد العجوز

The chilly temperature of “the old woman’s cold spell”
is changed by the July sun.

می‌شود مبدل به سوز مریمی
شاخ لب خشکی به نخلی خرمی

A dry-lipped bough is changed into a flourishing palm-tree
by the burning of a Mary.

ای عجوزه چند کوشی با قضا
نقد جو اکنون رها کن ما مضی

O old woman, how long will you strive with the destiny?
Seek the cash now: let bygones be.

چون رخت را نیست در خوبی امید
خواه گلگونه نه و خواهی مداد

Since your face has no hope of beauty,
you may either put rouge or, if you wish, ink.

حکایت آن رنجور که طبیب در او اومید صحت ندید

Story of the sick man of whose recovery the physician despaired.

آن یکی رنجور شد سوی طبیب
گفت نبضم را فرو بین ای لبیب

Story of the sick man of whose recovery
the physician despaired.

که ز نبض آگه شوی بر حال دل
که رگ دست است با دل متصل

That by the pulse you may diagnose the state of my heart,
for the hand-vein is connected with the heart.”

چون که دل غیب است خواهی زو مثال
زو بجو که با دل استش اتصال

Since the heart is invisible, if you want a symbol of it,
seek from him who has connection with the heart.

باد پنهان است از چشم ای امین
در غبار و جنبش برگش ببین

The wind is hidden from the eye, O trusty friend;
see it in the dust and in the movement of the leaves,

کز یمین است او وزان یا از شمال
جنبش برگت بگوید وصف حال

Observe whether it is blowing from the right or from the left:
the movement of the leaves will describe its condition to you.

مستی دل را نمی‌دانی که کو
وصف او از نرگس مخمور جو

You know not intoxication of the heart where,
seek the description of it from the inebriated eye.

چون ز ذات حق بعیدی وصف ذات
باز دانی از رسول و معجزات

Since you are far from the Essence of God, you may recognise
the description of the Essence in the Prophet and evidentiary miracles.

معجزاتی و کراماتی خفی
بر زند بر دل ز پیران صفی

Certain secret miracles and graces from the elect Elders
impress the heart;

که درونشان صد قیامت نقد هست
کمترین آن که شود همسایه مست

For within them there are a hundred immediate resurrections,
the least is this, that their neighbour becomes intoxicated;

پس جلیس الله گشت آن نیك بخت
کاو به پهلوی سعیدی برد رخت

Hence that fortunate who has devoted himself to a blessed
has become the companion of God.

معجزه‌ی کان بر جمادی زد اثر
یا عصا یا بحر یا شق القمر

The evidentiary miracle that produced an effect upon something inanimate
either the rod or the sea or the splitting of the moon.

گر اثر بر جان زند بی‌واسطه
متصل گردد به پنهان رابطه

If it produces an immediate effect upon the soul,
it is brought into connection by means of a hidden link.

بر جمادات آن اثرها عاریه ست
آن پی روح خوش متواریه ست

The effects produced upon inanimate objects are accessory:
they are for the sake of the fair invisible spirit,

تا از آن جامد اثر گیرد ضمیر
حبذا نان بی‌هیولای خمیر

In order that the inmost heart may be affected by means of that
inanimate object. How excellent is bread without the substance, dough!

حبذا خوان مسیحی بی‌کمی
حبذا بی‌باغ میوه‌ی مریمی

How excellent is the Messiah's table of food without stint!
How excellent is Mary's fruit without an orchard!

بر زند از جان کامل معجزات
بر ضمیر جان طالب چون حیات

Miracles from the spirit of the perfect
affect the soul of the seeker as life.

معجزه بحر است و ناقص مرغ خاك
مرغ آبی در وی ایمن از هلاك

The miracle is the sea, and the deficient man is the land bird;
the water-bird is safe from destruction there.

عجز بخش جان هر نامحرمی
لیك قدرت بخش جان هم دمی

It bestows infirmity on any one that is uninitiated,
but it bestows power on the spirit of an intimate.

چون نیابی این سعادت در ضمیر
پس ز ظاهر هر دم استدلال گیر

Since you do not feel this bliss in your inmost heart,
and then continually seek the clue to it from outside,

که اثرها بر مشاعر ظاهر است
وین اثرها از موثر مخبر است

For effects are apparent to the senses,
and these effects give information concerning their producer.

هست پنهان معنی هر دارویی
همچو سحر و صنعت هر جادویی

The virtue of every drug is hidden
like magic and the art of any sorcerer;

چون نظر در فعل و آثارش کنی
گر چه پنهان است اظهارش کنی

When you regard its action and effects,
you bring it to light though it is hidden.

قوتی کان در درونش مضمر است
چون به فعل آید عیان و مظهر است

The potency that is concealed within it
is clearly seen and made manifest when it comes into action.

چون به آثار این همه پیدا شدت
چون نشد پیدا ز تاثیر ایزدت

Since all these things are revealed to you by means of effects,
how is not God revealed to you by the production of effects?

نه سببها و اثرها مغز و پوست
چون بجویی جملگی آثار اوست

Causes and effects, kernel and husk—are not the whole,
when you investigate, effects produced by Him?

دوست گیری چیزها را از اثر
پس چرا ز آثار بخشی بی‌خبر

You make friends with things because of the effect:
why, then, are you ignorant of Him who produces effects?

از خیالی دوست گیری خلق را
چون نگیری شاه غرب و شرق را

You make friends with people on the ground of a phantasy:
why do not you make friends with the King of west and east?

این سخن پایان ندارد ای قباد
حرص ما را اندر این پایان مباد

This topic has no end. O emperor,
May there be no end to our desire for this!

رجوع به قصه‌ی رنجور

Returning to the Story of the sick man.

باز گرد و قصه‌ی رنجور گو
با طبیب آگه ستار خو

Return and tell the story of the sick man
and the wise physician whose nature was to palliate.

نبض او بگرفت و واقف شد ز حال
که امید صحت او بد محال

He felt his pulse and ascertained his state:
that it was absurd to hope for his recovery.

گفت هر چت دل بخواهد آن بکن
تا رود از جسمت این رنج کهن

He said, “Do whatever your heart desires,
in order that this old malady may quit your body.

هر چه خواهد خاطر تو وامگیر
تا نگردد صبر و پرهیزت زحیر

Do not withhold anything that your inclination craves,
lest your self-restraint and abstinence turn to gripes.

صبر و پرهیز این مرض را دان زیان
هر چه خواهد دل در آرش در میان

Know that self-restraint and abstinence are injurious to this disease:
proffer to your heart whatever it may desire.

این چنین رنجور را گفت ای عمو
حق تعالی اعْمَلُوا ما شئتم

O uncle, in reference to a sick man like this
God most High said, ‘*Do what you will*.”

گفت رو هین خیر بادت جان عم
من تماشای لب جو می‌روم

He said, “go; look you, my dear nephew,
I am going for a walk on the bank of the river.”

بر مراد دل همی‌گشت او بر آب
تا که صحت را بیابد فتح باب

He was strolling beside the water, as his heart desired,
in order that he might find the door to health opened to him.

بر لب جو صوفیی بنشسته بود
دست‌ورو می‌شست و پاکی می‌فزود

On the river-bank a Sufi was seated, washing his hands and face
and cleansing himself more and more.

او قفایش دید چون تخییلی
کرد او را آرزوی سیلیی

He saw the nape of his neck and, like a crazy man,
felt a longing to give it a slap;

بر قفای صوفی حمزه پرست
راست می‌کرد از برای صفع دست

He raised his hand to inflict a blow
on the nape of the pottage-worshipping Sufi,

کآرزو را گر نرانم تا رود
آن طبیبم گفت کآن علت شود

Saying, “The physician told me it would make me ill
if I would not let my desire have its way.

سیلی‌اش اندر برم در معرکه
ز انکه لا تلقوا بایدی تهلکه

I will give him a slap in quarrel, for,
‘*Do not cast yourselves with your own hands into destruction*.’

تهلکه‌ست این صبر و پرهیز ای فلان
خوش بکوبش تن مزن چون دیگران

O such-and-such, this self-restraint and abstinence is destruction:
give him a good blow, do not keep quiet like the others.”

چون زدش سیلی بر آمد یك طراق
گفت صوفی هی‌هی ای قواد عاق

When he slapped him, there was the sound of a crack:
the Sufi cried, “Hey, hey, O rascally pimp!”

خواست صوفی تا دو سه مشتش زند
سبلت و ریشش یکایك بر کند

The Sufi was about to give him two or three blows with his fist
and tear out his moustache and beard piecemeal.

خلق رنجور دق و بی‌چاره‌اند
و ز خداع دیو سیلی‌باره‌اند

Mankind suffers from a wasting disease, without remedy,
and through the Devil's deception they are passionately addicted to slapping.

جمله در ایذای بی‌جرمان حریص
در قفای همدگر جویان نقیص

All are eager to injure the innocent
and are seeking fault behind each others' backs.

ای زننده بی‌گناهان را قفا
در قفای خود نمی‌بینی جزا

O you who strike the necks of the guiltless,
don't you see the retribution behind you?

ای هوا را طب خود پنداشته
بر ضعیفان صفع را بگماشته

O you who fancy that desire is your medicine
and inflict slaps on the weak,

بر تو خندید آن که گفتت این دو است
اوست کآدم را به گندم رهنماست

He who told you that this is the cure mocked at you:
it is he that guided Adam to the wheat,

که خورید این دانه ای دو مستعین
بهر دارو تا تکونا خالدین

Saying, "O you two who implore help,
eat this grain as a remedy that *you may abide in Paradise forever*."

اوش لغزانید و او را زد قفا
آن قفا واگشت و گشت این را جزا

He caused him to stumble and gave him a slap on the nape:
that slap recoiled and became a retribution for him.

اوش لغزانید سخت اندر زلق
لیك پشت و دستگیرش بود حق

He caused him to stumble terribly in backsliding,
but God was his support and helper.

کوه بود آدم اگر پر مار شد
کان تریاق است و بی‌اضرار شد

Adam was a mountain: if he was filled with serpents,
he is a mine of the antidote and was unhurt.

تو که تریاقی نداری ذره‌ای
از خلاص خود چرایی غره‌ای

You, who do not possess an atom of the antidote,
why are you deluded by your deliverance?

آن توکل کو خلیلانه ترا
و آن کرامت چون کلیمت از کجا

Where, in your case, is trust in God like Abraham,
and when will you get the grace like Moses,

تا نبرد تیغت اسماعیل را
تا کنی شه راه قعر نیل را

So that your knife should not cut Ishmael
and that you should make the depths of the Nile?

گر سعیدی از مناره اوفتید
بادش اندر جامه افتاد و رهید

If a blessed one fell from the minaret
was saved by the wind filling his raiment,

چون یقینت نیست آن بخت ای حسن
تو چرا بر باد دادی خویشتن

Why have you, O good man, committed yourself to the wind
when you are not sure of that fortune?

زین مناره صد هزاران همچو عاد
در فتادند و سر و سر باد داد

From this minaret hundreds of thousands like Ad fell down
and gave to the wind their lives and souls.

سر نگون افتادگان را زین منار
می‌نگر تو صد هزار اندر هزار

Behold those who have fallen headlong from this minaret,
hundreds of thousands on thousands!

تو رسن بازی نمی‌دانی یقین
شکر پاها گوی و می‌رو بر زمین

You have no sure skill in rope-dancing,
give thanks for your feet and walk on the ground.

پر مساز از کاغذ و از که مپر
که در آن سودا بسی رفته ست سر

Don't make wings of paper and fly from the mountain,
for many a head has gone in this craze.

گر چه آن صوفی پر آتش شد ز خشم
لیك او بر عاقبت انداخت چشم

Although the Sufi was afire with anger,
yet he cast his eye on the consequence.

اول صف بر کسی ماند به کام
کاو نگیرد دانه بیند بند دام

The highest success belongs permanently to him
who does not take the bait and sees imprisonment in the trap.

حبذا دو چشم پایان بین راد
که نگه دارند تن را از فساد

How excellent are two noble end-discerning eyes
that preserve the body from corruption!

آن ز پایان دید احمد بود کاو
دید دوزخ را همین جا مو به مو

That was from the vision of the end that was seen by Ahmad,
who even here saw Hell, hair by hair,

دید عرش و کرسی و جنات را
تا درید او پرده‌ی غفلات را

And saw the Throne and the Footstool and the Gardens,
so that he rent the veil of forgetfulness.

گر همی‌خواهی سلامت از ضرر
چشم از اول بند و پایان را نگر

If you desire to be safe from harm,
close your eye to the beginning and contemplate the end,

تا عدمها را ببینی جمله هست
هستها را بنگری محسوس پست

That you may regard all nonentities as existent and look upon entities,
perceived by the senses, as of low degree.

این ببین باری که هر کش عقل هست
روز و شب در جستجوی نیست است

At least consider this, that everyone who possesses reason
is daily and nightly in quest of the non-existent.

در گدایی طالب جودی که نیست
بر دکانها طالب سودی که نیست

In begging, he seeks a munificence that is not in being;
in the shops he seeks a profit that is not in being.

در مزارع طالب دخلی که نیست
در مغارس طالب نخلی که نیست

In the cornfields he seeks an income that is not in being;
in the plantations he seeks a date-palm that is not in being.

در مدارس طالب علمی که نیست
در صوامع طالب حلمی که نیست

In the colleges he seeks a knowledge that is not in being;
in the Christian monasteries he seeks a morality that is not in being.

هستها را سوی پس افکنده‌اند
نیستها را طالبند و بنده‌اند

They have thrown the existent things behind them
and are seekers of, and devoted to, the non-existent things,

ز انکه کان و مخزن صنع خدا
نیست غیر نیستی در انجلا

Because the mine and treasury of God's doing is not other
than non-existence in being brought into manifestation.

پیش از این رمزی بگفتستیم از این
این و آن را تو یکی بین دو مبین

We have previously given some indication of this:
regard this and that as one, not as two.

گفته شد که هر صناعت گر که رست
در صناعت جایگاه نیست جست

It was stated that every craftsman who appeared
sought the abode of non-existence in his craft.

جست بنا موضعی ناساخته
گشته ویران سقفها انداخته

The builder sought an unrepaired place
that had become ruined and the roofs fallen in.

جست سقا کوزه‌ای کش آب نیست
و آن دروگر خانه‌ای کش باب نیست

The water-carrier sought a pot with no water in it,
and the carpenter a door less house.

وقت صید اندر عدم بد حمله شان
از عدم آن گه گریزان جمله شان

At the moment of pursuing they rushed into nonexistence;
then they all are fleeing from non-existence.

چون امیدت لاست زو پرهیز چیست
با انیس طمع خود استیز چیست

Since your hope is non-existence, why avoidance of it?
Why strife with what is congenial to your desire?

چون انیس طمع تو آن نیستی است
از فنا و نیست این پرهیز چیست

Since that non-existence is congenial to your desire,
why this avoidance of nonentity and non-existence?

گر انیس لانه‌ای ای جان به سر
در کمین لا چرایی منتظر

O soul, if you are not inwardly congenial to non-existence,
why are you waiting in ambush for non-existence?

ز آن که داری جمله دل بر کنده‌ای
شست دل در بحر لا افکنده‌ای

You have torn your heart away from all that you own;
you have cast the net of your heart into the sea of non-existence.

پس گریز از چیست زین بحر مراد
که به شستت صد هزاران صید داد

Why, then, flee from this sea of desire
that has put hundreds of thousands of prey into your net?

از چه نام برگ را کردی تو مرگ
جادویی بین که نمودت مرگ برگ

Why have you given the name “death” to food for the spirit?
Observe the sorcery that has caused the provision to seem to you death.
barg *marg*

هر دو چشمت بست سحر صنعتش
تا که جان را در چه آمد رغبتش

The magic of His doing has bound both your eyes,
so that desire for the pit has come over your soul.

در خیال او ز مکر کردگار
جمله صحرا فوق چه زهر است و مار

Through the contrivance of the Creator,
in its fancy all the expanse above the pit is poison and snakes;

لاجرم چه را پناهی ساخته ست
تا که مرگ او را به چاه انداخته ست

Consequently it has made the pit a refuge,
so that death has cast it into the pit.

آن چه گفتم از غلطهات ای عزیز
هم بر این بشنو دم عطار نیز

What I have said concerning your misapprehensions, O dear friend,
hear also the utterance of Attar on this same.

قصه‌ی سلطان محمود و غلام هندو

Story of Sultan Mahmud and the Hindu boy.

رحمه الله علیه گفته است
ذکر شه محمود غازی سفته است

He, God have mercy upon him, has told it:
he has strung together the tale of King Mahmud, the *Ghazi*—

کز غزای هند پیش آن همام
در غنیمت اوفتادش یك غلام

How, amongst the booty of his campaign in India,
a boy was brought into the presence of that sovereign.

پس خلیفه‌ش کرد و بر تختش نشاند
بر سپه بگزیدش و فرزند خواند

Afterwards he made him his vicegerent and seated him on the throne
and gave him preferment above the army and called him “son.”

طول و عرض و وصف قصه تو به تو
در کلام آن بزرگ دین بجو

Seek the length and breadth and all particulars of the story
in the discourse of that prince of the Faith.

حاصل آن کودك بر این تخت نضار
شسته پهلوی قباد شهریار

In short, the lad was seated on this throne of gold
beside the King-emperor.

گریه کردی اشك می‌راندی به سوز
گفت شه او را که ای پیروز روز

He wept and shed tears in burning grief.
The King said to him, “O you whose day is triumphant,

از چه گریی دولتت شد ناگوار
فوق املاکی قرین شهریار

Why should you weep? Has your fortune become disagreeable to you?
You are above kings, the familiar companion of the Emperor.

تو بر این تخت و وزیران و سپاه
پیش تختت صف زده چون نجم و ماه

You are on this throne, while the viziers and soldiers are ranged in file
before your throne, like the stars and the moon."

گفت کودك گریه‌ام ز آن است زار
که مرا مادر در آن شهر و دیار

The boy said, "The cause of my weeping bitterly
is that in yonder city and country my mother

از توام تهدید کردی هر زمان
بینمت در دست محمود ارسلان

Was always threatening me with you,
'May I see you in the hands of the lion, Mahmud!'

پس پدر مر مادرم را در جواب
جنگ کردی کاین چه خشم است و عذاب

Then my father would wrangle with my mother in reply,
'What wrath and torment is this?

می‌نیابی هیچ نفرینی دگر
زین چنین نفرین مهلك سهلتر

Cannot you find any other curse
lighter than this deadly curse?

سخت بی‌رحمی و بس سنگین دلی
که به صد شمشیر او را قاتلی

You are very pitiless and exceedingly hard-hearted,
for you are killing him with a hundred swords.'

من ز گفت هر دو حیران گشتمی
در دل افتادی مرا بیم و غمی

I used to be dismayed by the talk of both:
a terror and pain would come into my heart,

تا چه دوزخ خوست محمود ای عجب
که مثل گشته ست در ویل و کرب

Oh, wonderful! What a hellish person Mahmud must be,
since he has become proverbial for woe and anguish!'

من همی‌لرزیدمی از بیم تو
غافل از اکرام و از تعظیم تو

I used to tremble in fear of you,
being ignorant of your gracious treatment and high regard.

مادرم کو تا ببیند این زمان
مر مرا بر تخت ای شاه جهان

Where is my mother, that she might see me now on the throne,
O King of the world?"

فقر آن محمود تست ای بی‌سعت
طبع از او دایم همی‌ترساندت

Spiritual poverty is your Mahmud, O man without affluence:
your nature is always making you afraid of it.

گر بدانی رحم این محمود راد
خوش بگویی عاقبت محمود باد

If you come to know the mercifulness of this noble Mahmud,
you will cry joyously, "May the end be praised!"

فقر آن محمود تست ای بیم دل
کم شنو زین مادر طبع مضل

Poverty is your Mahmud, O craven-hearted one:
do not listen to this mother, namely, your misguiding nature.

چون شکار فقر گردی تو یقین
همچو کودك اشك باری یوم دین

When you become a prey to poverty, you will certainly shed tears,
like the Hindu boy, on the Day of Judgment.

گر چه اندر پرورش تن مادر است
لیك از صد دشمنت دشمن تر است

Although the body is a mother in fostering,
yet it is more inimical to you than a hundred enemies.

تن چو شد بیمار دارو جوت کرد
ور قوی شد مر ترا طاغوت کرد

When your body falls ill it makes you seek medicine;
and if it grows strong it makes you an outrageous devil.

چون زره دان این تن پر حیف را
نی شتا را شاید و نه صیف را

Know that this iniquitous body is like a coat of mail:
it serves neither for winter nor summer.

یار بد نیکوست بهر صبر را
که گشاید صبر کردن صدر را

The bad associate is good because of the patience,
for the exercise of patience expands the heart.

صبر مه با شب منور داردش
صبر گل با خار اذفر داردش

The patience shown by the moon to the night keeps it illumined;
the patience shown by the rose to the thorn keeps it fragrant.

صبر شیر اندر میان فرث و خون
کرده او را ناعش ابن اللبون

The patience shown by the milk betwixt the feces and the blood
enables it to rear the camel-foal till he has entered on his third year.

صبر جملهٔ‌ی انبیا با منکران
کردشان خاص حق و صاحب قران

The patience shown by all the prophets to the unbelievers
made them the elect of God and lords of the planetary conjunction.

هر که را بینی یکی جامه‌ی درست
دان که او آن را به صبر و کسب جست

When you see anyone wearing goodly raiment,
know that he has gained it by patience and work.

هر که را دیدی برهنه و بی‌نوا
هست بر بی‌صبری او آن گوا

If you have seen any one naked and destitute,
that is a testimony of his lack of patience.

هر که مستوحش بود پر غصه جان
کرده باشد با دغایی اقتران

Anyone who feels lonely and whose soul is full of anguish
must have associated with an impostor.

صبر اگر کردی و الف با وفا
از فراق او نخوردی این قفا

If he had shown patience and loyal friendship,
he would not have suffered this affliction through being separated from Him.

خوی با حق ساختی چون انگبین
با لبن که لا أُحِبُّ الآفلین

He would have consorted with God as honey with milk,
saying, "*I love not them that set*."

لاجرم تنها نماندی همچنان
کاتشی مانده به راه از کاروان

Assuredly he would not have remained alone,
even as a fire left on the road by caravaneers.

چون ز بی‌صبری قرین غیر شد
در فراقش پر غم و بی‌خیر شد

Since from lack of patience he associated himself with others,
in separation from Him he became sorrowful and deprived of good.

صحبتت چون هست زر ده دهی
پیش خاین چون امانت می‌نهی

Since your friendship is as pure gold,
how are you placing it in trust with a traitor?

خوی با او کن کامانتهای تو
ایمن آید از افول و از عتو

Consort with Him with whom
your trusts are safe from loss and violation.

خوی با او کن که خو را آفرید
خویهای انبیا را پرورید

Consort with Him who created nature
and fostered the natures of the prophets.

بره‌ای بدهی رمه بازت دهد
پرورنده‌ی هر صفت خود رب بود

If you give a lamb, He will give you back a flock:
truly the Lord fosters every quality.

بره پیش گرگ امانت می‌نهی
گرگ و یوسف را مفرما همرهی

Will you entrust the lamb to the wolf?
Do not tell the wolf and Joseph to travel in company with each other.

گرگ اگر با تو نماید روبهی
هین مکن باور که ناید زو بهی

If the wolf show foxiness towards you, beware,
do not believe, for no goodness comes from him.

جاهل ار با تو نماید هم دلی
عاقبت زخمت زند از جاهلی

If a churl shows sympathy towards you, in the end
he will inflict blows upon you because of his churlishness.

او دو آلت دارد و خنثی بود
فعل هر دو بی‌گمان پیدا شود

He has two organs and is androgynous.
The purpose of both organs is apparent.

او ذکر را از زنان پنهان کند
تا که خود را خواهر ایشان کند

He hides his penis from women
so he can appear to be one of them

شله از مردان به کف پنهان کند
تا که خود را جنس آن مردان کند

He hides his vagina from men
so that he claims to be one of them.

گفت یزدان ز آن کس مکتوم او
شله‌ای سازیم بر خرطوم او

God saw that from his hidden penis
we would make a snout,

تا که بینایان ما ز آن ذو دلال
درنیایند از فن او در جوال

In order that Our seers may not be entrapped
by the artfulness of that ogler."

حاصل آنك از هر ذکر ناید نری
هین ز جاهل ترس اگر دانش‌وری

The gist is that masculinity does not come from every male:
beware of the ignorant man if you are wise.

دوستی جاهل شیرین سخن
کم شنو کان هست چون سم کهن

Do not listen to the friendliness of the fair-spoken ignorant man,
for it is like old poison.

جان مادر چشم روشن گویدت
جز غم و حسرت از آن نفزویدت

He says to you, "O soul of your mother! O light of my eye!"
from those only grief and sorrow are added to you.

مر پدر را گوید آن مادر چهار
که ز مکتب بچه‌ام شد بس نزار

That mother says plainly to your father,
"My child has grown very thin because of school.

از زن دیگر گرش آوردیی
بر وی این جور و جفا کم کردیی

If you had gotten him by another wife,
you would not have treated him with such cruelty and unkindness."

از جز تو گر بدی این بچه‌ام
این فشار آن زن بگفتی نیز هم

"Had this child of mine been of another, not of you,
that wife too would have talked this nonsense."

هین بجه زین مادر و تیبای او
سیلی بابا به از حلوای او

Beware, recoil from this mother and from her blandishments:
your father's slaps are better than her sweetmeat.

هست مادر نفس و بابا عقل راد
اولش تنگی و آخر صد گشاد

The mother is the carnal soul, and the father is noble reason:
its beginning is constraint, but its end is a hundred expansions.

ای دهنده‌ی عقلها فریاد رس
تا نخواهی تو نخواهد هیچ کس

O Giver of understandings, come to my help:
none wills unless You will.

هم طلب از تست و هم آن نیکویی
ما کییم اول تویی آخر تویی

Both the desire and the good action proceed from You: who are we?
You are the First, You are the Last.

هم بگو تو هم تو بشنو هم تو باش
ما همه لاشیم با چندین تراش

Speak and hear and be!
We are wholly nothing notwithstanding all this hewing.

زین حواله رغبت افزا در سجود
کاهلی جبر مفرست و خمود

Because of this resignation do You increase our desire for worship:
do not send the sloth and stagnation of necessitarianism.

جبر باشد پر و بال کاملان
جبر هم زندان و بند کاهلان

Necessitarianism is the wing and pinion of the perfect;
necessitarianism is also the prison and chains of the slothful.

همچو آب نیل دان این جبر را
آب مومن را و خون مر گبر را

Know that this necessitarianism is like the water of the Nile—
water to the true believer and blood to the infidel.

بال بازان را سوی سلطان برد
بال زاغان را به گورستان برد

Wings carry falcons to the king;
wings carry crows to the graveyard.

باز گرد اکنون تو در شرح عدم
که چو پازهر است و پنداریش سم

Now return to the description of non-existence,
for it is like undigested animal fodder, though you think it is poison.

همچو هندو بچه هین ای خواجه‌تاش
رو ز محمود عدم ترسان مباش

Listen, O fellow-servant, go and, like the Hindu boy,
be not afraid of the Mahmud of non-existence.

از وجودی ترس کاکنون در ویی
آن خیالت لاشی و تو لاشیی

Be afraid of the existence in which you are now:
that phantasy of yours is nothing and you are nothing.

لاشیی بر لاشیی عاشق شده ست
هیچ نی مر هیچ نی را ره زده ست

One nothing has fallen in love with another nothing:
has any nothing ever waylaid any other nothing?

چون برون شد این خیالات از میان
گشت نامعقول تو بر تو عیان

When these phantasies have departed from before you
that which your understanding has not conceived becomes clear to you.

لیس للماضین هم الموت انما لهم حسره الفوت

Those who have passed away do not grieve on account of death; their only regret is to have missed the opportunities.

راست گفته ست آن سپهدار بشر
که هر آن که کرد از دنیا گذر

That captain of mankind has said truly
that no one who has passed away from this world

نیستش درد و دریغ و غبن موت
بلکه هستش صد دریغ از بهر فوت

Feels sorrow and regret and disappointment on account of death;
nay, but he feels a hundred regrets for having missed the opportunity,

که چرا قبله نکردم مرگ را
مخزن هر دولت و هر برگ را

Saying, "Why did not I make death my object —
the store-house of every fortune and every provision—

قبله کردم من همه عمر از حول
آن خیالاتی که گم شد در اجل

Tthrough seeing double, did I make the lifelong object of my attention
those phantoms that vanished at the fated hour?"

حسرت آن مردگان از مرگ نیست
ز آنست کاندر نقشها کردیم ایست

The grief of the dead is not on account of death;
it is because "we dwelt upon the forms,

ما ندیدیم این که آن نقش است و کف
کف ز دریا جنبد و یابد علف

And this we did not perceive, that those are form and foam,
the foam is moved and fed by the Sea."

چون که بحر افکند کفها را به بر
تو به گورستان رو آن کفها نگر

When the Sea has cast the foam-flakes on the shore,
go to the graveyard and behold those flakes of foam!

پس بگو کو جنبش و جولانتان
بحر افکنده ست در بحرانتان

Then say, "Where is your movement and gyration?
The Sea has cast you into the crisis"

تا بگویندت به لب نی بل به حال
که ز دریا کن نه از ما این سؤال

In order that they may say to you, not with their lips but implicitly,
“Ask this question of the Sea, not of us.”

نقش چون کف کی بجنبد بی‌ز موج
خاك بی‌بادی کجا آید بر اوج

How should the foam-like form move without the wave?
How should the dust rise to the zenith without a wind?

چون غبار نقش دیدی باد بین
کف چو دیدی قلزم ایجاد بین

Since you have perceived the dust, namely, the form, perceive the wind;
since you have perceived the foam, perceive the ocean of Creative Energy.

هین ببین کز تو نظر آید به کار
باقیت شحمی و لحمی پود و تار

Come, perceive, for insight in you avails:
the rest of you is a piece of fat and flesh, a weft and warp.

شحم تو در شمعها نفزود تاب
لحم تو مخمور را نامد کباب

Your fat never increased the light in candles,
your flesh never became roasted meat for any one drunk with wine.

در گداز این جمله تن را در بصر
در نظر رو در نظر رو در نظر

Dissolve the whole of this body of yours in vision:
pass into sight, pass into sight, into sight!

یك نظر دو گز همی‌بیند ز راه
یك نظر دو کون دید و روی شاه

One sight perceives two yards of the road;
another sight has beheld the two worlds and the Face of the King.

در میان این دو فرقی بی‌شمار
سرمه جو و الله اعلم بالسرار

Between these twain there is an incalculable difference:
seek the eye salve—and God best knows the hidden things.

چون شنیدی شرح بحر نیستی
کوش دایم تا بر این بحر ایستی

Since you have heard the description of the sea of non-existence,
continually endeavour to stand upon this sea.

چون که اصل کارگاه آن نیستی است
که خلا و بی‌نشان است و تهی است

Inasmuch as the foundation of the workshop is that non-existence
which is void and traceless and empty,

جمله استادان پی اظهار کار
نیستی جویند و جای انکسار

All master-craftsmen seek non-existence and a place of breakage
for the purpose of exhibiting their skill,

لاجرم استاد استادان صمد
کارگاهش نیستی و لا بود

Necessarily the Lord the Master of masters—
His workshop is non-existence and nothingness.

هر کجا این نیستی افزون تر است
کار حق و کارگاهش آن سر است

Wherever this non-existence is greater,
in that quarter is the work and workshop of God.

نیستی چون هست بالایین طبق
بر همه بردند درویشان سبق

Since the highest stage is non-existence,
the dervishes have outstripped all,

خاصه درویشی که شد بی‌جسم و مال
کار فقر جسم دارد نه سؤال

Especially the dervish that has become devoid of body and goods:
poverty of body is the matter, not beggary.

سائل آن باشد که مال او گداخت
قانع آن باشد که جسم خویش باخت

The beggar is he whose goods have melted away;
the contented man is he who has gambled away his body.

پس ز درد اکنون شکایت بر مدار
کاوست سوی نیست اسبی راهوار

Therefore do not now complain of affliction,
for it is a smooth-paced horse towards non-existence.

این قدر گفتیم باقی فکر کن
فکر اگر جامد بود رو ذکر کن

We have said so much: think of the remainder,
if thought be frozen, practise recollection.

ذکر آرد فکر را در اهتزاز
ذکر را خورشید این افسرده ساز

Recollection brings thought into movement:
make recollection to be the sun for this congealed.

اصل خود جذب است لیك ای خواجه‌تاش
کار کن موقوف آن جذبه مباش

God's pulling is, indeed, the original source; but, O fellow-servant,
exert yourself, do not be dependent on that pulling;

ز انکه ترك کار چون نازی بود
ناز کی در خورد جان‌بازی بود

For to renounce exertion is like an act of disdain:
how should disdain be seemly for a devoted lover?

نه قبول اندیش نه رد ای غلام
امر را و نهی را می‌بین مدام

O youth, think neither of acceptance nor refusal:
regard always the command and prohibition.

مرغ جذبه ناگهان پرد ز عش
چون بدیدی صبح شمع آن گه بکش

Suddenly the bird, namely, the attraction, will fly from its nest:
put out the candle as soon as you see the dawn.

چشمها چون شد گذاره نور اوست
مغزها می‌بیند او در عین پوست

When the eyes have become piercing, it is its light:
in the very husk it beholds the kernels.

بیند اندر ذره خورشید بقا
بیند اندر قطره کل بحر را

In the mote it beholds the everlasting Sun,
in the drop it beholds the entire Sea.

بار دیگر رجوع کردن به قصه‌ی صوفی و قاضی

Returning once more to the Story of the Sufi and the Cadi

گفت صوفی در قصاص يك قفا
سر نشاید باد دادن از عمی

The Sufi said, "It does not behove me blindly to lose my head
by taking retaliation for a single slap on the nape.

خرقه‌ی تسلیم اندر کردنم
بر من آسان کرد سیلی خوردنم

My putting on the mantle of resignation
has made it easy for me to suffer blows."

دید صوفی خصم خود را سخت زار
گفت اگر مشتش زنم من خصم‌وار

The Sufi observed that his adversary was exceedingly frail:
he said, "If I give him a hostile blow with my fist,

او به يك مشتم بریزد چون رصاص
شاه فرماید مرا زجر و قصاص

At my first blow he will crumble like dead,
and then the king will punish me and exact retaliation.

خیمه ویران است و بشکسته وتد
او بهانه می‌جود تا در فتد

The tent is ruined and the tent-pin broken:
it is seeking excuse to collapse.

بهر این مرده دریغ آید دریغ
که قصاصم افتد اندر زیر تیغ

It would be a pity, a pity that on account of this dead man retaliation
should fall upon me under the sword."

چون نمی‌تانست کف بر خصم زد
عزمش آن شد کش سوی قاضی برد

Since he dares not give his adversary a fisticuff,
he resolved to take him to the Cadi.

که ترازوی حق است و کیله‌اش
مخلص است از مکر دیو و حیله‌اش

Saying, "He is God's scales and measure;
he is the means of deliverance from the deceit and cunning of the Devil.

هست او مقراض احقاد و جدال
قاطع جنگ دو خصم و قیل و قال

He is the scissors for enmities and wrangling,
he is the decider of the quarrels and disputes of the two litigants.

دیو در شیشه کند افسون او
فتنه‌ها ساکن کند قانون او

His spells put the Devil in the bottle,
his legal ruling makes dissensions cease.

چون ترازو دید خصم پر طمع
سرکشی بگذارد و گردد تبع

When the covetous adversary sees the scales,
he abandons rebelliousness and becomes submissive;

ور ترازو نیست گر افزون دهیش
از قسم راضی نگردد آگهیش

But if there are no scales though you give him more
his shrewdness will never be satisfied with the portion."

هست قاضی رحمت و دفع ستیز
قطره‌ای از بحر عدل رستخیز

The cadi is a mercy and the means of removing strife:
he is a drop from the ocean of the justice of the Resurrection.

قطره گر چه خرد و کوته پا بود
لطف آب بحر از او پیدا بود

Though the drop be small and short of foot,
by it the purity of the ocean's water is made manifest.

از غبار ار پاك داری كله را
تو ز يك قطره ببینی دجله را

If you keep the veil free from dust,
you will see the Tigris in a single drop.

جزوها بر حال کلها شاهد است
تا شفق غماز خورشید آمده ست

The parts bear witness to the state of wholes, so that the afterglow
of sunset has become an informer concerning the sun.

آن قسم بر جسم احمد راند حق
آن چه فرموده ست کلا و الشفق

God applied that oath, His Words *Truly by the afterglow of sunset*,
to the body of Ahmad.

مور بر دانه چرا لرزان بدی
گر از آن يك دانه خرمن دان بدی

Why should the ant have been trembling for the grain,
if from that single grain it had known the stack?

بر سر حرف آ که صوفی بی‌دل است
در مکافات جفا مستعجل است

Come to the topic, for the Sufi is distraught
and is making haste to exact redress for the injury.

ای تو کرده ظلمها چون خوش دلی
از تقاضای مکافی غافلی

O you that has committed deeds of injustice, how are you glad at heart?
Are you unaware of the demand by him who exacts the penalty?

یا فراموشت شده ست از کرده‌هات
که فرو آویخت غفلت پرده‌هات

Or have you forgotten those deeds of your,
since heedlessness has let down curtains over you?

گر نه خصمیهاستی اندر قفات
جرم گردون رشك بردی بر صفات

If there were no litigations pursuing you
the celestial orb would envy your happiness,

لیك محبوسی برای آن حقوق
اندك اندك عذر می‌خواه از عقوق

But on account of those just claims you are embarrassed.
Little by little, beg to be excused for your unrighteousness.

تا به يك بارت نگیرد محتسب
آب خود روشن کن اکنون با محب

Lest the Inspector suddenly arrest you,
now make your water clear towards the lover.

رفت صوفی سوی آن سیلی زنش
دست زد چون مدعی در دامنش

The Sufi went to the man who had slapped him,
and laid hold of his skirt like a plaintiff.

اندر آوردش بر قاضی کشان
کاین خر ادبار را بر خر نشان

Haling him along, he brought him to the Cadi, saying,
"Mount this asinine miscreant on an ass,

یا به زخم دره او را ده جزا
آن چنان که رای تو بیند سزا

Or punish him with blows of the whip,
according as your judgment may deem fitting;

کان که از زجر تو میرد در دمار
بر تو تاوان نیست آن باشد جبار

For one who dies under your chastisement,
no fine is on you in vengeance: that is not penalised.”

در حد و تعزیر قاضی هر که مرد
نیست بر قاضی ضمان کاو نیست خرد

When any one has died under the punishment and flagellation of the cadi
no responsibility lies on the cadi, for he is not a person of small account.

نایب حق است و سایه‌ی عدل حق
آینه‌ی هر مستحق و مستحق

He is God’s deputy and the shadow of God’s justice,
the mirror of every plaintiff and defendant;

کاو ادب از بهر مظلومی کند
نه برای عرض و خشم و دخل خود

For he inflicts correction for the sake of one who has been wronged,
not for the sake of his honour or his anger or his income.

چون برای حق و روز آجله ست
گر خطایی شد دیت بر عاقله است

Since it is for the sake of God and the Day hereafter, if a mistake is made
the blood-wit falls upon the kinsmen on the father’s side.

آن که بهر خود زند او ضامن است
وان که بهر حق زند او آمن است

He who strikes for his own sake is responsible,
while he who strikes for God’s sake is secure.

گر پدر زد مر پسر را او بمرد
آن پدر را خون بها باید شمرد

If a father strikes his son and he dies,
the father must pay the blood-price,

ز انکه او را بهر کار خویش زد
خدمت او هست واجب بر ولد

Because he struck him for his own benefit,
it is the duty of the son to serve him.

چون معلم زد صبی را شد تلف
بر معلم نیست چیزی لا تخف

When a teacher strikes a boy and he perishes,
nothing is on the teacher; no fear’

کان معلم نایب افتاد و امین
هر امین را هست حکمش همچنین

For the teacher is a deputy and a trustee;
and the ease of every trustee is the same as this

نیست واجب خدمت استا بر او
پس نبود استا به زجرش کار جو

It is not his duty to serve his master therefore in chastising him
the master was not seeking benefit,

ور پدر زد او برای خود زده ست
لاجرم از خون بها دادن نرست

But if his father struck him, he struck for his own sake:
consequently he was not freed from paying the blood-price.

پس خودی را سر ببر ای ذو الفقار
بی‌خودی شو فانیی درویش‌وار

Behead selfhood, then, O Dhu ‘l-faqár:
become a selfless non-existent one like the dervish.

چون شدی بی‌خود هر آن چه تو کنی
ما رَمَیْتَ إِذْ رَمَیْتَ ایمنی

When you have become selfless, everything that you do
you did not throw when you threw, you are safe.

آن ضمان بر حق بود نه بر امین
هست تفصیلش به فقه اندر مبین

The responsibility lies on God, not on the trustee:
it is set forth plainly in jurisprudence.

هر دکانی راست سودایی دگر
مثنوی دکان فقر است ای پسر

Every shop has a different merchandise:
the *Masnavi* is the shop for poverty, O son.

در دکان کفشگر چرم است خوب
قالب کفش است اگر بینی تو چوب

In the shoemaker’s shop there is fine leather:
if you see wood, it is the mould for the shoe.

پیش بزازان قز و ادکن بود
بهر گز باشد اگر آهن بود

The drapers have silk and dun-coloured cloth:
if iron be, it is for a yard-measure.

مثنوی ما دکان وحدت است
غیر واحد هر چه بینی آن بت است

Our *Masnavi* is the shop for Unity:
anything that you see except the One is an idol

بت ستودن بهر دام عامه را
همچنان دان کالغرانیق العلی

Know that to praise an idol for the purpose of ensnaring the vulgar
is just like "the most exalted Cranes

خواندش در سوره‌ی و النجم زود
لیك آن فتنه بد از سوره نبود

He recited it those words quickly in the Súra *Wa'l-Najm*,
but it was a temptation, it was not part of the Súra.

جمله کفار آن زمان ساجد شدند
هم سری بود آن که سر بر در زدند

Thereupon all the infidels prostrated themselves:
it was a mystery, too, that they knocked their heads upon the door.

بعد از این حرفی است پیچا پیچ و دور
با سلیمان باش و دیوان را مشور

After this there is a perplexing and abstruse argument
stay with Solomon and do not stir up the demons!

هین حدیث صوفی و قاضی بیار
و آن ستمکار ضعیف زار زار

Listen; relate the story of the Sufi and the Cadi and the offender
who was feeble and wretchedly ill.

گفت قاضی ثبت العرش ای پسر
تا بر او نقشی کنم از خیر و شر

The Cadi said, "Make the roof firm, O son,
in order that I may decorate it with good and evil

کو زننده کو محل انتقام
این خیالی گشته است اندر سقام

Where is the assailant? Where is that which is subject to vengeance?
This man in sickness has become a phantom.

شرع بهر زندگان و اغنیاست
شرع بر اصحاب گورستان کجاست

The law is for the living and self-sufficient:
where is the law upon the occupants of the graveyard?"

آن گروهی کز فقیری بی‌سرند
صد جهت ز آن مردگان فانی‌ترند

Those who are headless because of poverty
are in a hundred respects more non-existent than those dead.

مرده از یك روست فانی در گزند
صوفیان از صد جهت فانی شدند

The dead man is non-existent from one point of view, as regards loss;
the Sufis have been non-existent in a hundred respects.

مرگ یك قتل است و این سیصد هزار
هر یکی را خونبهایی بی‌شمار

Death is a single killing, while this is three hundred thousand,
for each one of which there is a blood-price beyond reckoning.

گر چه کشت این قوم را حق بارها
ریخت بهر خونبها انبارها

Though God has killed these folk many a time,
He has poured forth stores in payment of the blood-price.

همچو جرجیس‌اند هر یك در سرار
کشته گشته زنده گشته شصت بار

Every one is inwardly like Jirjis:
they have been killed and brought to life sixty times.

کشته از ذوق سنان دادگر
می‌بسوزد که بزن زخمی دگر

From his delight in the spear-point of the Judge,
the killed one is ever burning and crying. Strike another blow!"

و الله از عشق وجود جان پرست
کشته بر قتل دوم عاشق‌تر است

By God, from love for the existence that fosters the spirit,
the killed one longs - more passionately to be killed a second time.

گفت قاضی من قضا دار حی‌ام
حاکم اصحاب گورستان کی‌ام

The Cadi said, "I am the cadi for the living:
how am I the judge of the occupants of the graveyard?

این به صورت گر نه در گور است پست
گورها در دودمانش آمده ست

If to outward seeming this man is not laid low in the grave;
graves have entered into his household

بس بدیدی مرده اندر گور تو
گور را در مرده بین ای کور تو

You have seen many a dead man in the grave, O, blind one,
see the grave in a dead man.

گر ز گوری خشت بر تو اوفتاد
عاقلان از گور کی خواهند داد

If bricks from a grave have fallen on you,
how should reason able persons seek redress from the grave?

گرد خشم و کینه‌ی مرده مگرد
هین مکن با نقش گرمابه نبرد

Do not concern yourself with anger and hatred against a dead man:
beware, do not wake war on the pictures in a bath-house.

شکر کن که زنده‌ای بر تو نزد
کان که زنده رد کند حق کرد رد

Give thanks that a living one did not strike you,
for he whom the living one rejects is rejected of God.

خشم احیا خشم حق و زخم اوست
که به حق زنده ست آن پاکیزه پوست

The anger of the living ones is God's anger
and His blows for that pure-skinned one are living through God.

حق بکشت او را و در پاچه ش دمید
زود قصابانه پوست از وی کشید

God killed him and breathed on his trotters
and quickly, like a butcher, stripped off his skin.

نفخ در وی باقی آمد تا مآب
نفخ حق نبود چو نفخه‌ی آن قصاب

The breath remains in him till the final boundary:
the breathing of God is not as the breathing of the butcher.

فرق بسیار است بین النفختین
این همه زین است و آن سر جمله شین

There is a great difference between the two breathings:
this is wholly honour, while that side is entirely, shame.

این حیات از وی برید و شد مضر
و آن حیات از نفخ حق شد مستمر

This took life away from it and injured it,
while by the breathing of God that life was made perpetual.

این دم آن دم نیست کاید آن به شرح
هین بر آ زین قعر چه بالای صرح

This breath is not a breath 'that can be described
listen, come up from the bottom of the pit to the top of the palace.

نیستش بر خر نشاندن مجتهد
نقش هیزم را کسی بر خر نهد

It is not a sound legal decision to mount him on an ass:
does anyone lay upon an ass a picture of firewood?

بر نشست او نه پشت خر سزد
پشت تابوتیش اولیتر سزد

The back of an ass is not his proper seat:
the back of a bier is more fitting for him.

ظلم چه بود وضع غیر موضعش
هین مکن در غیر موضع ضایعش

What is injustice? To put out of its proper place:
beware, do not let it be lost out of its place."

گفت صوفی پس روا داری که او
سیلی‌ام زد بی‌قصاص و بی‌تسو

The Sufi said, "Then do you think it right
for him to slap me without retaliation and without a farthing?

این روا باشد که خر خرسی قلاش
صوفیان را صفع اندازد به لاش

Is it right that a big rascally bear
should inflict slaps on Sufis for nothing?"

گفت قاضی تو چه داری بیش و کم
گفت دارم در جهان من شش درم

The Cadi said, "What have you, larger or smaller?"
He replied, "I have six dirhems in the world."

گفت قاضی سه درم تو خرج کن
آن سه دیگر را به او ده بی‌سخن

Said the Cadi, "Spend three dirhems
and give the other three to him without words.

زار و رنجور است و درویش و ضعیف
سه درم در بایدش تره و رغیف

"He is weak and ill and poor and infirm:
he will need three dirhems for vegetables and loaves."

بر قفای قاضی افتادش نظر
از قفای صوفی آن بد خوبتر

His eye fall on the nape of the Cadi's neck:
it was better than the nape of the Sufi.

راست می‌کرد از پی سیلیش دست
که قصاص سیلی‌ام ارزان شده است

He raised his hand to slap it, saying,
"The retaliation for my slap has been made cheap."

سوی گوش قاضی آمد بهر راز
سیلیی آورد قاضی را فراز

He approached the Cadi's ear for the purpose of a secret,
and dealt the Cadi a blow with his palm.

گفت هر شش را بیارید ای دو خصم
من شوم آزاد بی‌خرخاش و وصم

"O my two enemies," he cried,
"take all the six dirhems: I shall be free without trouble and anxiety."

طیره شدن قاضی از سیلی درویش و سرزنش کردن صوفی قاضی را

How the Cadi was incensed by the slap of the poor man and how the Sufi taunted the Cadi.

گشت قاضی طیره صوفی گفت هی
حکم تو عدل است لا شك نیست غی

The Cadi was incensed. "Hey," cried the Sufi,
"your decision is just, no doubt: there is no error.

آن چه نپسندی به خود ای شیخ دین
چون پسندی بر برادر ای امین

O Shaykh of the religion, how can you approve for a brother
what you disapprove for yourself, O man of trust?

این ندانی که پی من چه کنی
هم در آن چه عاقبت خود افکنی

Don't you know this; that you dig a pit for me
you will at last let yourself fall into the same pit?

من حفر بئرا نخواندی از خبر
آن چه خواندی کن عمل جان پدر

Haven't you read in the Traditions, 'Whoever digs a pit'?
Practise what you have read, O soul of your father!

این یکی حکمت چنین بد در قضا
که ترا آورد سیلی بر قفا

This one judicial decision of yours was like this,
for it has brought you a slap on the nape.

وای بر احکام دیگرهای تو
تا چه آرد بر سر و بر پای تو

Alas for your other decisions!
What they will bring upon your head and feet.

ظالمی را رحم آری از کرم
که برای نفقه بادت سه درم

From kindness you take pity on a wrong-doer,
saying, 'May you have three dirhems to spend!'

دست ظالم را ببر چه جای آن
که به دست او نهی حکم و عنان

Cut off the wrong-doer's hand: what occasion is there
for you to put the control and reins in his hand?

تو بدان بز مانی ای مجهول داد
که نژاد گرگ را او شیر داد

O you from whom justice is unknown,
you resemble the goat that gave her milk to the wolf-cub."

جواب دادن قاضی صوفی را

The Cadi's reply to the Sufi.

گفت قاضی واجب آیدمان رضا
هر قفا و هر جفا کارد قضا

The Cadi said, "It is our duty to acquiesce,
whatever slap or cruelty the destiny may bring to pass.

خوش دلم در باطن از حکم زبر
گر چه شد رویم ترش کالحق مر

I am inwardly pleased with the decision in the Scrolls,
though my face has become sour—for Truth is bitter.

این دلم باغ است و چشمم ابروش
ابر گرید باغ خندد شاد و خوش

This heart of mine is an orchard, and my eye is like the cloud:
the cloud weeps the orchard laughs joyously and happily.

1580 سال قحط از آفتاب خیره خند
باغها در مرگ و جان کندن رسند

In a year of drought the orchards are reduced to death and agony
by the sun laughing unconscionably.

ز امر حق و ابکوا کثیرا خواندهای
چون سر بریان چه خندان ماندهای

You have read in God's Commandment *and weep much*:
why have you remained grinning like a roast head?

روشنی خانه باشی همچو شمع
گر فرو پاشی تو همچون شمع دمع

You will be the light of the house, like the candle,
if like the candle you shed showers of tears.

آن ترش رویی مادر یا پدر
حافظ فرزند شد از هر ضرر

The mother's or father's sourness of face
preserves the child from all harm.

ذوق خنده دیدهای ای خیره خند
ذوق گریه بین که هست آن کان قند

You have experienced the pleasure of laughing, O inordinate laugher:
experience the pleasure of weeping that it is a mine of sugar.

1585 چون جهنم گریه آرد یاد آن
پس جهنم خوشتر آید از جنان

Since thinking of Hell causes weeping,
therefore Hell is better than Paradise.

خندهها در گریهها آمد کتیم
گنج در ویرانهها جو ای سلیم

In tears there is concealed laughter:
seek treasure amidst ruins, O simple man.

ذوق در غمهاست پی گم کردهاند
آب حیوان را به ظلمت بردهاند

Pleasure is in pains: the track has been lost,
the Water of Life has been taken away into the Darkness.

باژگونه نعل در ره تا رباط
چشمها را چار کن در احتیاط

On the way to the Caravanseray the shoes are upside down:
make your eyes to be four in precaution.

چشمها را چار کن در اعتبار
یار کن با چشم خود دو چشم یار

Make your eyes to be four in careful consideration:
join to your own eye the two eyes of the Friend.

1590 أَمْرُهُمْ شُورى بخوان اندر صحف
یار را باش و مگوش از ناز اف

Read in the pages *their affair is a matter for consultation*:
be to the Friend and do not say to him disdainfully, 'Fie!'

یار باشد راه را پشت و پناه
چون که نیکو بنگری یار است راه

The Friend is the support and refuge on the Way:
when you consider well; the Friend is the Way.

چون که در یاران رسی خامش نشین
اندر آن حلقه مکن خود را نگین

When you come into a company of Mends, sit silent:
do not make yourself the bezel in that ring.

در نماز جمعه بنگر خوش به هوش
جمله جمعند و یك اندیش و خموش

At the Friday prayer-service look well and attentively:
all are concentrated and possessed by a single ought and silent.

رختها را سوی خاموشی کشان
چون نشان جویی مکن خود را نشان

Direct your course towards silence:
when you seek the marks, do not make yourself a mark.

1595 گفت پیغمبر که در بحر هموم
در دلالت دان تو یاران را نجوم

The Prophet said, 'Know that amidst the sea of cares
Companions are stars in respect of guidance.'

چشم در استارگان نه ره بجو
نطق تشویش نظر باشد مگو

Fix your eye on the stars, seek the Way;
speech is a cause of confusion to the sight: do not speak.

گر دو حرف صدق گویی ای فلان
گفت تیره در تبع گردد روان

If you utter two true words, O such-and-such,
the dark speech will begin to flow in their train.

این نخواندی کالکلام ای مستهام
فی شجون جره جر الکلام

Haven't you read that talk concerning grief, O frenzied
is drawn along by the draw of talk?

هین مشو شارع در آن حرف رشد
که سخن زو مر سخن را می‌کشد

Beware; do not begin those right words,
for words quickly draw words.

نیست در ضبطت چو بگشادی دهان
از پی صافی شود تیره روان

When you have opened your mouth, they are not in your control:
the dark flows on the heels of the pure.

آن که معصوم ره وحی خداست
چون همه صاف است بگشاید رواست

He may open who is preserved
in the way of inspiration it is permissible since he is entirely pure

ز انکه ما ینطق رسول بالهوی
کی هوا زاید ز معصوم خدا

For *a prophet does not speak from self-will*:
how should self-will proceed from him who is preserved by God?

خویشتن را ساز منطیقی ز حال
تا نگردی همچو من سخره‌ی مقال

Make yourself one that speaks eloquently from ecstatic feeling,
lest you become a slave to argumentation like me."

سؤال کردن آن صوفی قاضی را

How the Sufi questioned the Cadi.

گفت صوفی چون ز يك کان است زر
این چرا نفع است و آن دیگر ضرر

The Sufi said, "Since the gold is from a single mine,
why is this beneficial and that other harmful?

چون که جمله از یکی دست آمده ست
این چرا هشیار و آن مست آمده ست

Since the whole has come from a single Hand,
why has has this one come sober and that one intoxicated?

چون ز يك درياست این جوها روان
این چرا نوش است و آن زهر دهان

Since these rivers flow from a single Sea,
why is this one honey and that one poison in the mouth?

چون همه انوار از شمس بقاست
صبح صادق صبح کاذب از چه خاست

Since all lights are from the everlasting Sun,
where fore did the true dawn and the false dawn rise?

چون ز يك سرمه ست ناظر را کحل
از چه آمد راست بینی و حول

Since the blackness of every seeing person's eye is from a single eye salve,
why did true, sight and being crossed eyed come?

چون که دار الضرب را سلطان خداست
نقد را چون ضرب خوب و نارواست

Since God is the Governor of the Mint,
how is it that good and spurious coins are struck?

چون خدا فرمود ره را راه من
این خفیر از چیست و آن يك راه زن

Since God has called the Way 'My Way,'
why is this one a trusty escort and that one a brigand?

از يك اشکم چون رسد حر و سفیه
چون یقین شد الولد سر ابیه

How can the freeman and the fool come from a single womb,
since it is certain that the son is his father's inmost nature?

وحدتی که دید با چندین هزار
صد هزاران جنبش از عین قرار

Who saw a Unity with so many thousand, a hundred thousand motions from the essence of Rest?"

جواب گفتن آن قاضی صوفی را

The Cadi's reply to the Sufi.

گفت قاضی صوفیا خیره مشو
یك مثالی در بیان این شنو

The Cadi said, "O Sufi' do not be perplexed: listen to a parable in explanation of this

همچنان که بی‌قراری عاشقان
حاصل آمد از قرار دلستان

Just as the disquiet of lovers
is the result of the tranquility of the one who captivates their hearts.

او چو که در ناز ثابت آمده
عاشقان چون برگها لرزان شده

He stands immovable, like a mountain, in his disdain,
while his lovers are quivering like leaves.

خنده‌ی او گریه‌ها انگیخته
آب رویش آبروها ریخته

His laughter stirs tears,
his glory causes their glories to fade.

این همه چون و چگونه چون زبد
بر سر دریای بی‌چون می‌طپد

All this conditionality is tossing like foam
on the surface of the unconditioned Sea.

ضد و ندش نیست در ذات و عمل
ز آن بپوشیدند هستیها حلل

In its essence and action there is neither opposite nor like:
by it are existences clothed in robes.

ضد، ضد را بود و هستی کی دهد
بلك ازو بگریزد و بیرون جهد

How should an opposite bestow being and existence on its opposite?
Nay, it flees and escapes from it.

ند چه بود مثل مثل نیك و بد
مثل مثل خویشتن را کی کند

What is *nidd*? The like (*mithl*), the like of good or bad.
How should a like make its own like?

چون که دو مثل آمدند ای متقی
این چه اولیتر از آن در خالقی

When there are two likes, O God-fearing man,
why should this one be fitter than that one for creating?

بر شمار برگ بستان ضدو ند
چون کفی بر بحر بی‌ند است و ضد

Opposites and likes, in number as the leaves of the orchard,
are as a flake of foam on the Sea that has no like or opposite.

بی‌چگونه بین تو برد و مات بحر
چون چگونه گنجد اندر ذات بحر

Perceive that the victory and defeat of the Sea are unconditioned:
how should there be room for conditionality in the essence of the Sea?

کمترین لعبت او جان تست
این چگونه و چون جان کی شد درست

Your soul is the least of its playthings;
how can the quality and description of the soul be ascertained?

پس چنان بحری که در هر قطر آن
از بدن ناشی تر آمد عقل و جان

Such a Sea, then, with every drop whereof the intellect and the spirit
are more unfamiliar than the body—

کی بگنجد در مضیق چند و چون
عقل کل آن جاست از لا یعلمون

How should it be contained in the narrow room of quantity and quality?
There Universal Reason is one of the ignorant.

عقل گوید مر جسد را کای جماد
بوی بردی هیچ از آن بحر معاد

Reason says to the body, 'O lifeless thing,
have you ever had a scent of the Sea whither all return?'

جسم گوید من یقین سایه‌ی توام
یاری از سایه که جوید جان عم

The body replies, 'assuredly I am your shadow:
who would seek help from a shadow, O soul of your uncle?'

عقل گوید کاین نه آن حیرت سراست
که سزا گستاخ‌تر از ناسزاست

Reason says, 'this is the house of bewilderment,
not a house where the worthy is bolder than the unworthy.'

اندر اینجا آفتاب انوری
خدمت ذره کند چون چاکری

Here the resplendent sun
pays homage to the mote, like a menial.

شیر این سو پیش آهو سر نهد
باز اینجا نزد تیهو پر نهد

In this quarter the lion lays his head before the deer;
here the falcon lays his wings before the partridge.

این ترا باور نیاید مصطفی
چون ز مسکینان همی‌جوید دعا

If you cannot believe this,
how is it that Mustafa seeks a blessing from the lowly poor?

گر بگویی از پی تعلیم بود
عین تجهیل از چه رو تفهیم بود

If you reply that it was for the purpose of teaching in what respect was his
leaving them in absolute ignorance a means of causing them to understand?

بلکه می‌داند که گنج شاهوار
در خرابیها نهد آن شهریار

Nay, but he knows that the King
deposits the royal treasure in ruined places.

بد گمانی نعل معکوس وی است
گر چه هر جزویش جاسوس وی است

Evil thoughts are his presenting an appearance contrary to the reality,
though every part of him is his spy.

بل حقیقت در حقیقت غرقه شد
زین سبب هفتاد بل صد فرقه شد

Nay, the Truth is absorbed in the Truth;
hence seventy, nay, a hundred sects hive arisen.

با تو قلماشیت خواهم گفت هان
صوفیا خوش پهن بگشا گوش جان

I will talk to you of matters indifferent.
Listen, O Sufi , open your spiritual ear very wide.

مر ترا هر زخم کاید ز آسمان
منتظر می‌باش خلعت بعد از آن

Whatever blow may come to you from Heaven,
always be expecting a gift of honour after it;

کاو نه آن شاه است کت سیلی زند
پس نبخشد تاج و تخت مستند

For He is not the king to slap you
and then not give you a crown and a throne on which to recline.

جمله دنیا را پر پشه بها
سیلیی را رشوت بی‌منتها

The whole world has the value of a gnat's wing;
for one slap there is an infinite reward.

گردنت زین طوق زرین جهان
چست در دزد و ز حق سیلی ستان

Nimbly slip your neck out of this golden collar, the world,
and take the slaps from God.

آن قفاها کانبیا برداشتند
ز آن بلا سرهای خود افراشتند

Since the prophets suffered those blows on the nape,
in consequence of that affliction they have lifted their heads.

لیك حاضر باش در خود ای فتی
تا به خانه او بیابد مر ترا

But be present in yourself O youth,
in order that He may find you at home.

ور نه خلعت را برد او باز پس
که نیابیدم به خانه هیچ کس

Else He will take back His gift of honour, saying,
'I found nobody in the house."

باز سؤال کردن صوفی از آن قاضی

How the Sufi again questioned the Cadi.

گفت آن صوفی چه بودی کاین جهان
ابروی رحمت گشادی جاودان

The Sufi said, "How would it be if this world
were to unknit the eyebrow of mercy for evermore!

هر دمی شوری نیاوردی به پیش
بر نیآوردی ز تلوینهاش نیش

If it were not to bring on some trouble at every moment
and produce anguish by its changes!

شب ندزدیدی چراغ روز را
دی نبردی باغ عیش آموز را

If Night were not to steal the lamp of Day, and if December
were not to sweep away the orchard that has learned to delight!

جام صحت را نبودی سنگ تب
ایمنی را خوف نآوردی کرب

If there were no stone of fever to shatter the cup of health,
and if fear did not bring anxieties for safety!

خود چه کم گشتی ز جود و رحمتش
گر نبودی خرخشه در نعمتش

How, indeed, would His munificence and mercy be diminished
if in His bounty there were no torment?"

جواب قاضی سؤال صوفی را و قصه‌ی ترك و درزی را مثل آوردن

The Cadi's answer to the questions of the Sufi, and how he adduced the Story of the Turk and the Tailor as a parable.

گفت قاضی بس تهی رو صوفیی
خالی از فطنت چو کاف کوفیی

The Cadi said, "You are a very idle vagabond Sufi:
you are devoid of intelligence, like the Kufic *káf*.

تو بنشنیدی که آن پر قند لب
غدر خیاطان همی‌گفتی به شب

Haven't you heard that a certain sugar-lipped
used to tell at nightfall of the perfidy of tailors,

خلق را در دزدی آن طایفه
می‌نمود افسانه‌های سالفه

Setting forth to the people old stories
concerning the thievery of that class?

قصه‌ی پاره ربایی در برین
می حکایت کرد او با آن و این

To that one and this one he would relate tales
of their snatching pieces of cloth while cutting it,

در سمر می‌خواند درزی نامه‌ای
گرد او جمع آمده هنگامه‌ای

And during the night-talk he would read aloud a book on tailors,
when a throng had gathered round him.

مستمع چون یافت جاذب ز آن وفود
جمله اجزایش حکایت گشته بود

Since he found eager listeners among those who came,
all parts of him had become the story.

قال النَّبیّ علیه السلام ان اللّٰه یلقن الحکمة علی لسان الواعظین بقدر همم المستمعین

The Prophet, on whom be peace, said, 'Truly God teaches wisdom by the tongues of the preachers according to the measure of the aspirations of those who hear them.'

جذب سمع است ار کسی را خوش لبی است
گرمی و جد معلم از صبی است

If anyone has suave eloquence, hearing draws it out:
the teacher's enthusiasm and energy are from the boy.

چنگیی را کاو نوازد بیست و چار
چون نیابد گوش گردد چنگ بار

When the harpist who plays the four-and-twenty finds no ear,
his harp becomes a burden;

نه حراره یادش آید نه غزل
نه ده انگشتش بجنبد در عمل

Neither ditty nor ode comes into his memory:
his ten fingers will not get to work.

گر نبودی گوشهای غیب گیر
وحی نآوردی ز گردون یك بشیر

If there were no ears to receive the Unseen,
no announcer would have brought a Revelation from Heaven;

ور نبودی دیده‌های صنع بین
نه فلك گشتی نه خندیدی زمین

And if there were no eyes to see the works of God,
neither would the sky have revolved nor would the earth have smiled.

آن دم لولاك این باشد که کار
از برای چشم تیز است و نظار

The declaration *lawláka* means this;
that the affair is for the sake of the piercing eye and the seer.

عامه را از عشق هم خوابه و طبق
کی بود پروای عشق صنع حق

How should the vulgar, in their love for bedfellow and dishes,
have any care for love of God's work?

آب تتماجی نریزی در تغار
تا سگی چندی نباشد طعمه خوار

You do not pour *tutmáj* broth into a trough
till there are a number of greedy dogs to drink it.

رو سگ کهف خداوندیش باش
تا رهاند زین تغارت اصطفاش

Go, be the Cave-dog of His Lordship
in order that His election may deliver you from this trough.

چون که دزدیهای بی‌رحمانه گفت
که کنند آن در زیان اندر نهفت

When he related the pitiless thefts
which those tailors commit in secret,

اندر آن هنگامه ترکی از خطا
سخت طیره شد ز کشف آن غطا

A Turk from Khitá amongst the crowd
was exceedingly annoyed by that exposure.

شب چو روز رستخیز آن رازها
کشف می‌کرد از پی اهل نهی

At night-time he was exposing those secrets
for the benefit of the intelligent, as on the Day of Resurrection.

هر کجا آیی تو در جنگی فراز
بینی آن جا دو عدو در کشف راز

Wherever you come to close quarters with a wrangle,
you will see there two enemies in exposing secret.

آن زمان را محشر مذکور دان
و آن گلوی رازگو را صور دان

Know that that hour is the Last Judgment mentioned,
and know that the throat which tells the secret is the trumpet;

که خدا اسباب خشمی ساخته است
و آن فضایح را به کوی انداخته است

For God has provided the motives of anger
and has caused those shameful things to be divulged.

بس که غدر درزیان را ذکر کرد
حیف آمد ترك را و خشم و درد

When he had related many instances of the perfidy of tailors,
the Turk became annoyed and angry and aggrieved,

گفت ای قصاص در شهر شما
کیست استاتر در این مکر و دغا

And said, 'O story-teller, in your city
who is the greatest expert in this deceit and fraud?'

دعوی‌کردن ترك و گرو بستن او که درزی از من چیزی نتواند بردن

How the Turk boasted and wagered that the tailor would not be able to steal anything from him.

گفت خیاطی است نامش پور شش
اندرین چستی و دزدی خلق کش

He replied, 'There is a tailor named Pír-i Shush
who beats folk in light-fingeredness and thievery.'

گفت من ضامن که با صد اضطراب
او نیارد برد پیشم رشته تاب

'I warrant,' said he, 'that with a hundred efforts
he will not be able to take away a coil of thread in my presence.'

پس بگفتندش که از تو چیست تر
مات او گشتند در دعوی مپر

Then they told him, 'Cleverer persons than you
have been checkmated by him: do not soar in your pretensions.

رو به عقل خود چنین غره مباش
که شوی یاوه تو در تزویرهاش

Go to, be not so deluded by your intelligence,
else you will be lost in his wiles.'

گرم‌تر شد ترك و بست آن جا گرو
که نیارد برد نی کهنه نه نو

The Turk became hotter and made a wager there
that he would not be able to rob either old or new.

مطمعانش گرم‌تر کردند زود
او گرو بست و رهان را بر گشود

Those who flattered his hopes made him hotter:
immediately he wagered and declared the stakes,

که گرو این مرکب تازی من
بدهم ار دزدد قماشم او به فن

Saying, 'I will pay this Arab horse of mine
as a forfeit if he artfully steals my stuff;

ور نتاند برد اسبی از شما
واستانم بهر رهن مبتدا

And if he cannot rob
I shall receive a horse from you for the first stake.'

ترك را آن شب نبرد از غصه خواب
با خیال دزد می‌کرد او حراب

Because of his anxiety sleep did not overcome the Turk that night:
he was fighting with the phantom of the thief.

بامدادان اطلسی زد در بغل
شد به بازار و دکان آن دغل

In the morning he put a piece of satin under his arm,
went to the bazaar, and the shop of that cunning rogue.

پس سلامش کرد گرم و اوستاد
جست از جا لب به ترحیبش گشاد

Then he saluted him warmly, and the master-tailor sprang up from his seat
and opened his lips to bid him welcome.

گرم پرسیدش ز حد ترك بیش
تا فگند اندر دل او مهر خویش

He inquired with a cordiality exceeding that of the Turk,
so that he planted in his heart affection for him.

چون بدید از وی نوای بلبلی
پیشش افکند اطلس استنبلی

When he heard from him a song like the nightingales,
he threw down before him the piece of Stamboul satin,

که ببر این را قبای روز جنگ
زیر نافم واسع و بالاش تنگ

Saying, 'Cut this into a coat for the day of battle:
wide below my navel and tight above it—

تنگ بالا بهر جسم آرای را
زیر واسع تا نگیرد پای را

Tight above, to show off my body;
wide below, so as not to hamper my legs.'

گفت صد خدمت کنم ای ذو وداد
در قبولش دست بر دیده نهاد

He replied, 'O kindly man, I will do a hundred services,'
and in accepting it he laid his hand upon his eye.

پس بپیمود و بدید او روی کار
بعد از آن بگشاد لب را در فشار

Then he measured and inspected the working surface
and, after that, opened his lips in idle chat.

از حکایتهای میران دگر
و ز کرمها و عطای آن نفر

Of stories about other Amírs
and of the bounties and gifts of those persons

و ز بخیلان و ز تحشیراتشان
از برای خنده هم داد او نشان

And about the misers and their economies—
he gave a sample for the purpose of laughter.

همچو آتش کرد مقراضی برون
می‌برید و لب پر افسانه و فسون

In a flash he whipped out a pair of scissors and went on cutting
while his lips were full of tales and beguiling talk.

مضاحك گفتن درزی و ترك را از قوت خنده بسته شدن دو چشم تنگ او و فرصت یافتن درزی

How the tailor told laughable jests, and how the narrow eyes of the Turk were closed by the violence of his laughter, and how the tailor found an opportunity.

ترك خندیدن گرفت از داستان
چشم تنگش گشت بسته آن زمان

The Turk began to laugh at the stories,
and at that moment his narrow eyes closed.

پاره‌ای دزدید و کردش زیر ران
از جز حق از همه احیا نهان

He filched a shred and put it under his thigh,
hidden from all living beings except God.

حق همی‌دید آن ولی ستار خوست
لیك چون از حد بری غماز اوست

God saw it, but He is disposed to cover up;
yet when you carry beyond bounds He is a tell-tale.

ترك را از لذت افسانه‌اش
رفت از دل دعوی پیشانه‌اش

From his delight in his anecdotes
the Turk's former boast went out of his head.

اطلس چه دعوی چه رهن چی
ترك سر مست است در لاغ اچی

What satin? What boast? What wager?
The Turk is intoxicated with the jokes of the pasha.

لابه کردش ترك کز بهر خدا
لاغ می‌گو که مرا شد مغتذا

The Turk implored him, crying, 'For God's sake go on telling jokes,
for they are meat to me.'

گفت لاغی خندمینی آن دغا
که فتاد از قهقهه او بر قفا

The rascal told such a ridiculous story
that he fell on his back in an explosion of laughter.

پاره‌ای اطلس سبك بر نیفه زد
ترك غافل خوش مضاحك می‌مزد

He swiftly clapped a shred of satin to the hem of his under garments,
while the Turk was paying no attention and greedily sucking in the jests.

همچنین بار سوم ترك خطا
گفت لاغی گوی از بهر خدا

Still, the Turk of Khitá said for the third time,
'Tell me a joke for God's sake!'

گفت لاغی خندمین‌تر ز آن دو بار
کرد او این ترك را کلی شکار

He told a story more laughable than on the two previous occasions,
and made this Turk entirely his prey.

چشم بسته عقل جسته مولهه
مست ترك مدعی از قهقهه

His eyes shut, his reason flown, bewildered,
the boastful Turk was intoxicated with guffaws.

پس سوم بار از قبا دزدید شاخ
که ز خنده‌ش یافت میدان فراخ

Then for the third time he filched a strip from the coat,
since the Turk's laughter gave him ample scope.

چون چهارم بار آن ترك خطا
لاغ از آن استا همی‌کرد اقتضا

When for the fourth time the Turk of Khitá
was demanding a jest from the master-tailor,

رحم آمد بر وی آن استاد را
کرد در باقی فن و بی‌داد را

The master took pity on him
and put aside artfulness and injustice.

گفت مولع گشت این مفتون در این
بی‌خبر کاین چه خسار است و غبین

He said, 'This infatuated man has a great desire for these,
not knowing what a loss and swindle they are.'

بوسه افشان کرد بر استاد او
که به من بهر خدا افسانه گو

He showered kisses on the master, crying,
'For God's sake tell me a story!'

ای فسانه گشته و محو از وجود
چند افسانه بخواهی آزمود

O you who have become a story and dead to existence,
how long will you wish to make trial of stories?

خندمین‌تر از تو هیچ افسانه نیست
بر لب گور خراب خویش ایست

No story is more laughable than you:
stand on the edge of your own ruinous grave!

ای فرو رفته به گور جهل و شك
چند جویی لاغ و دستان فلك

O you who have gone down into the grave of ignorance and doubt,
how long will you seek the jests and tales of Time?

تا به کی نوشی تو عشوه‌ی این جهان
که نه عقلت ماند بر قانون نه جان

How long will you listen to the blandishments of this world
that leave neither your mind un-deranged nor your spirit?

لاغ این چرخ ندیم کرد و مرد
آب روی صد هزاران چون تو برد

The jests of Time, this mean and petty boon-companion,
have robbed of honour a hundred thousand like you.

می‌درد می‌دوزد این درزی عام
جامه‌ی صد سالگان طفل خام

This Universal Tailor is ever tearing and stitching
the garments of a hundred travellers silly as children.

لاغ او گر باغها را داد داد
چون دی آمد داده را بر باد داد

If his jests conferred a gift on the orchards,
when December came they gave that gift to the winds.

پیره طفلان شسته پیشش بهر کد
تا به سعد و نحس او لاغی کند

The old children sit down beside him
to beg that he will jest by fortunes good or bad.

گفتن درزی ترك را هی خاموش که اگر مضاحك دگر گویم قبات تنگ آید

How the tailor said to the Turk, “Hey, hold your tongue: if I tell any more funny stories the coat will be tight for you.”

گفت درزی‌ای طواشی بر گذر
وای بر تو گر کنم لاغی دگر

The tailor said, ‘Begone, unmanly fellow!
Woe to you if I make another jest;

پس قبایت تنگ آید باز پس
این کند با خویشتن خود هیچ کس

Then, after that, the coat will be tight for you:
does anyone practice this on himself?

خنده‌ی چه رمزی ار دانستیی
تو بجای خنده خون بگرستیی

What laughter? If you had an inkling,
instead of laughing you would weep blood.’

Explaining that the idle folk who wish stories are like the Turk, and that the deluding and treacherous World is like the tailor, and that lusts and women are this World’s telling laughable jokes, and that Life resembles the piece of satin placed before this Tailor to be made into a coat of eternity and a garment of piety.

اطلس عمرت به مقراض شهور
برده پاره پاره خیاط غرور

The Tailor, Worldly Vanity, takes away the satin of your life, bit by bit,
with his scissors, the months.

تو تمنا می‌بری کاختر مدام
لاغ کردی سعد بودی بر دوام

You wish that your star might always jest
and your happiness continue forever.

سخت می‌تولی ز تربیعات او
و ز دلال و کینه و آفات او

You are very angry with its quartile aspects
and its disdain and enmity and mischief;

سخت می‌رنجی ز خاموشی او
و ز نحوس و قبض و کین کوشی او

You are very annoyed with its silence and inauspiciousness
and severity and its endeavour to show hostility,

که چرا زهره‌ی طرب در رقص نیست
بر سعود و رقص سعد او مه ایست

Saying, ‘Why doesn’t the merry Venus dance?’
Do not depend on its good luck and auspicious dance.

اخترت گوید که گر افزون کنم
لاغ را پس کلی‌ات مغبون کنم

Your star says, ‘If I jest any more,
I shall cause you to be swindled entirely.’

تو مبین قلابی این اختران
عشق خود بر قلب زن بین ای مهان

Do not regard the counterfeiting of these stars:
regard your love for the counterfeiter, O despicable man.

Parable

آن یکی می‌شد به ره سوی دکان
پیش ره را بسته دید او از زنان

A certain man was on the way to his shop
he found the road in front of him barred by women.

پای او می‌سوخت از تعجیل و راه
بسته از جوق زنان همچو ماه

He was hurrying along hot-foot,
and the way was blocked by a crowd of women as the moon.

رو به يك زن کرد و گفت ای مستهان
هی چه بسیارید ای دختر چگان

He turned his face to one woman and said,
'O vile, how numerous you are, little girls, eh!'

رو بدو کرد آن زن و گفت ای امین
هیچ بسیاری ما منکر مبین

The woman turned towards him and replied,
'O man of trust, do not think it dreadful that there are so many of us.

بین که با بسیاری ما بر بساط
تنگ می‌آید شما را انبساط

Consider that notwithstanding the multitude of us on the earth
you find it insufficient for your enjoyment.

در لواطه می‌فتید از قحط زن
فاعل و مفعول رسوای زمن

Never minding the number of women on the earth,
men find them insufficient and turn to other men for enjoyment.'

تو مبین این واقعات روزگار
کز فلك می‌گردد اینجا ناگوار

Do not regard these happenings of Time
which from heaven come to pass intolerably here.

تو مبین تحشیر روزی و معاش
تو مبین این قحط و خوف و ارتعاش

Do not regard the husbanding of daily bread and livelihood
and this dearth and fear and trembling,

بین که با این جمله تلخیهای او
مرده‌ی اویید و ناپروای او

Consider that in spite of all its bitterness
you are mortally enamoured of it and recklessly devoted to it.

رحمتی دان امتحان تلخ را
نقمتی دان ملك مرو و بلخ را

Deem bitter tribulation to be a mercy,
deem the kingdom of Merv and Balkh to be a vengeance.

آن براهیم از تلف نگریخت و ماند
این براهیم از شرف بگریخت و راند

That Ibrahim fled not from destruction and remained,
while this Ibrahim fled from honour and rode away.

آن نسوزد وین بسوزد ای عجب
نعل معکوس است در راه طلب

That one is not burnt, and this one is burnt. Oh, wonderful!
In the Way of search everything is upside down."

باز مکرر کردن صوفی سؤال را

How the Sufi repeated his questions.

گفت صوفی قادر است آن مستعان
که کند سودای ما را بی‌زیان

The Sufi said, "He whose help is invoked
has the power to make our trading free from loss.

آن که آتش را کند ورد و شجر
هم تواند کرد این را بی‌ضرر

He who turns the fire into roses and trees
is also able to make this harmless.

آن که گل آرد برون از عین خار
هم تواند کرد این دی را بهار

He who brings forth roses from the very midst of thorns
is also able to turn this winter into spring.

آن که زو هر سرو آزادی کند
قادر است ار غصه را شادی کند

He by whom every cypress is made ‘free’
has the power if He would turn sorrow into joy.

آن که شد موجود از وی هر عدم
گر بدارد باقی‌اش او را چه کم

He by whom every non-existence is made existent—
what damage would He suffer if He were to preserve it forever?

آن که تن را جان دهد تا حی شود
گر نمیراند زیانش کی شود

He who gives the body a soul that it may live—
how would He be a loser if He did not cause it to die?

خود چه باشد گر ببخشد آن جواد
بنده را مقصود جان بی‌اجتهاد

What, indeed, would it matter if that Bounteous One
should bestow on His servant the desire of his soul without toil,

دور دارد از ضعیفان در کمین
مکر نفس و فتنه‌ی دیو لعین

And keep far off from poor the cunning of the flesh
and the temptation of the Devil in ambush?”

جواب دادن قاضی صوفی را

The Cadi’s reply to the Sufi.

گفت قاضی گر نبودی امر مر
ور نبودی خوب و زشت و سنگ و در

The Cadi said, “Were there no bitter Commandment
and were there no good and evil and no pebbles and pearls,

ور نبودی نفس و شیطان و هوا
ور نبودی زخم و چالیش و وغا

And were there no flesh and Devil and passions,
and were there no blows and battle and war,

پس به چه نام و لقب خواندی ملك
بندگان خویش را ای منتهك

Then by what name and title would the King call His servants,
O abandoned man?

چون بگفتی ای صبور و ای حلیم
چون بگفتی ای شجاع و ای حکیم

How could He say, ‘O steadfast one’ and ‘O forbearing one’?
How could He say, ‘O brave one’ and ‘O wise one’?

صابرین و صادقین و منفقین
چون بدی بی‌رهزن و دیو لعین

How could there be *steadfast and sincere and spending men*
without a brigand and accursed Devil?

رستم و حمزه و مخنث یك بدی
علم و حکمت باطل و مندك بدی

Rustam and Hamza and a catamite would be one;
knowledge and wisdom would be annulled and utterly demolished.

علم و حکمت بهر راه و بی‌رهی است
چون همه ره باشد آن حکمت تهی است

Knowledge and wisdom exist for the purpose of the right path and the
wrong paths: when all are the right path, knowledge and wisdom are void.

بهر این دکان طبع شوره آب
هر دو عالم را روا داری خراب

Do you think it allowable that both the worlds
should be ruined for the sake of this briny shop of the nature?

من همی‌دانم که تو پاکی نه خام
وین سؤالت هست از بهر عوام

I know that you are pure, not raw,
and that these questions of yours are for the sake of the vulgar.

جور دوران و هر آن رنجی که هست
سهلتر از بعد حق و غفلت است

The cruelty of Time and every affliction that exists
are lighter than farness from God and forgetfulness,

ز انکه اینها بگذرند آن نگذرد
دولت آن دارد که جان آگه برد

Because these will pass, that will not.
He that brings his spirit awake is possessed of felicity.”

حکایت در تقریر آن که صبر در رنج کار سهلتر از صبر در فراق یار بود

A Story setting forth that patience in bearing worldly affliction is easier than patience in bearing separation from the Beloved.

آن یکی زن شوی خود را گفت هی
ای مروت را به یکره کرده طی

A certain woman said to her husband,
"Hey, O you who have finished with generosity once and for all,

هیچ تیمارم نمی‌داری چرا
تا به کی باشم در این خواری چرا

Why have you no care for me?
How long shall I dwell in this abode of misery?"

گفت شو من نفقه چاره می‌کنم
گر چه عورم دست و پایی می‌زنم

The husband replied, "I am doing my best to earn money;
though I am destitute, I am moving hand and foot.

نفقه و کسوه است واجب ای صنم
از منت این هر دو هست و نیست گم

O beloved, it is my duty money and clothes:
you get both these from me and they are not insufficient."

آستین پیرهن بنمود زن
بس درشت و پر وسخ بد پیرهن

The wife showed the sleeve of her chemise:
the chemise was very coarse and dirty.

گفت از سختی تنم را می‌خورد
کس کسی را کسوه زین سان آورد

"It is so rough," said she, "it eats my body:
does anyone get a garment of this kind for any one?"

گفت ای زن یك سؤالت می‌کنم
مرد درویشم همین آمد فنم

He said, "O wife, I will ask you one question.
I am a poor man: this is all I know.

این درشت است و غلیظ و ناپسند
لیك بندیش ای زن اندیشه‌مند

This is rough and coarse and disagreeable,
but think, O thoughtful wife!

این درشت و زشت‌تر یا خود طلاق
این ترا مکروه‌تر یا خود فراق

Is this rougher and nastier, or divorce?
Is this more odious to you, or separation?"

همچنان ای خواجه‌ی تشنیع زن
از بلا و فقر و از رنج و محن

Even so, O Khwaja who are reviling on account of affliction
and poverty and distress and tribulations,

لا شك این ترك هوا تلخی ده است
لیك از تلخی بعد حق به است

No doubt this renunciation of sensuality gives bitter pain,
but it is better than the bitterness of being far from God.

گر جهاد و صوم سخت است و خشن
لیك این بهتر ز بعد ممتحن

If fighting and fasting are hard and rough,
yet these are better than being far from Him who inflicts tribulation.

رنج کی ماند دمی که ذو المنن
گویدت چونی تو ای رنجور من

How should pain endure for a single moment
when the Giver of favours says to you, "How are you, O My sick one?"

ور نگوید کت نه آن فهم و فن است
لیك آن ذوق تو پرسش کردن است

And if He say not, because you have not the understanding and
knowledge for it, yet your inward feeling is inquiring.

آن ملیحان که طبیبان دلند
سوی رنجوران به پرسش مایل‌اند

Those beauteous ones who are spiritual physicians
turn towards the sick to inquire;

ور حذر از ننگ و از نامی کنند
چاره‌ای سازند و پیغامی کنند

And if they be afraid of disgrace and reputation,
they devise some means and send a message;

ور نه در دلشان بود آن مفتکر
نیست معشوقی ز عاشق بی‌خبر

Or if not, that is pondered in their hearts:
no beloved is unaware of his lover.

ای تو جویای نوادر داستان
هم فسانه‌ی عشق بازان را بخوان

O you, who desire a wondrous tale,
read the story of them that play the game of love.

بس بجوشیدی در این عهد مدید
ترك جوشی هم نگشتی ای قدید

You have been boiling mightily during this long time, O dried meat,
you have not even become half-cooked.

دیده‌ای عمری تو داد و داوری
وانگه ار نادیدگان ناشی‌تری

During a life-time you have seen the justice and jurisdiction,
and then you are more ignorant than the blind.

هر که شاگردیش کرد استاد شد
تو سپستر رفته‌ای ای کور لد

Whoever serves Him as a pupil becomes a master;
you have gone backwards, O blind fool!

خود نبود از والدینت اختیار
هم نبودت عبرت از لیل و نهار

Truly you have learned nothing from your parents,
nor have you taken a lesson from night and day.

Parable.

عارفی پرسید از آن پیر کشیش
که تویی خواجه مسن‌تر یا که ریش

A gnostic asked an old Christian priest,
“Sire, are you the more advanced in age, or your beard?”

گفت نه من پیش از او زاییده‌ام
بی‌ز ریشی بی‌جهان را دیده‌ام

He replied, “Nay; I was born before it:
I have seen much of the world without a beard.”

گفت ریشت شد سپید از حال گشت
خوی زشت تو نگردیده‌ست وشت

He said, “Your beard has turned white, it has changed,
your evil disposition has not become good.”

او پس از تو زاد و از تو بگذرید
تو چنین خشکی ز سودای ثرید

It was born after you and it has surpassed you:
you are so dry because of your passion for *tharíd*.

تو بر آن رنگی که اول زاده‌ای
یك قدم ز آن پیشتر ننهاده‌ای

You are of the same complexion with which you were born:
you have not taken one step forward.

همچنان دوغی ترش در معدنی
خود نکردی زو مخلص روغنی

Still you are sour buttermilk in the churn:
in truth you have not extracted any oil from it.

هم خمیری خمره‌ی طینه دری
گر چه عمری در تنور آذری

Still you are dough in the jar of clay,
though you have been a lifetime in the fiery oven.

چون حشیشی پا به گل بر پشته‌ای
گر چه از باد هوس سر گشته‌ای

You are like a herb on a hillock: foot in the earth,
though your head is tossed by the wind of passion.

همچو قوم موسی اندر حر تیه
مانده‌ای بر جای چل سال ای سفیه

Like the people of Moses in the heat of the Desert,
you have remained forty years in place, O foolish man.

می‌روی هر روز تا شب هروله
خویش می‌بینی در اول مرحله

Daily you march rapidly till nightfall
and find yourself in the first stage of your journey.

نگذری زین بعد سیصد ساله تو
تا که داری عشق آن گوساله تو

You will never traverse this three hundred years' distance
so long as you have love for the calf.

تا خیال عجل از جانشان نرفت
بد بر ایشان تیه چون گرداب تفت

Until the fancy of the calf went out of their hearts,
the Desert was to them like a blazing whirlpool.

غیر این عجلی کز او یابیده‌ای
بی‌نهایت لطف و نعمت دیده‌ای

Besides this calf which you have obtained from Him,
you have experienced infinite graces and bounties.

گاو طبعی ز آن نکوییهای زفت
از دلت در عشق این گوساله رفت

You have the nature of a cow; hence in your love for this calf
mighty benefits have vanished from your heart.

باری اکنون تو ز هر جزوت بپرس
صد زبان دارند این اجزای خرس

Please now, ask each part of you:
these dumb parts have a hundred tongues

ذکر نعمتهای رزاق جهان
که نهان شد آن در اوراق زمان

To recall the bounties of the World-Provider
which are hidden in the pages of Time.

روز و شب افسانه جویانی تو چست
جزو جزو تو فسانه گوی تست

By day and night you are eagerly seeking stories,
while each several part of you is telling you the story.

جزو جزوت تا برسته‌ست از عدم
چند شادی دیده‌اند و چند غم

Since each several part of you grew up from non-existence,
how much joy have they experienced and how much pain!

ز انکه بی‌لذت نروید هیچ جزو
بلکه لاغر گردد از هر پیچ جزو

For without pleasure no part will grow;
on the contrary, at every spasm the part becomes thin.

جزو ماند و آن خوشی از یاد رفت
بل نرفت آن خفیه شد از پنج و هفت

The part remained, but the pleasure vanished from memory;
nay, it did not vanish, it became concealed from the five and the seven.

همچو تابستان که از وی پنبه زاد
ماند پنبه رفت تابستان ز یاد

Like summer, from which cotton is born:
the cotton remains, the summer is no more remembered;

یا مثال یخ که زاید از شتا
شد شتا پنهان و آن یخ پیش ما

Or like the ice which is born of winter:
winter disappears, but the ice is with us.

هست آن یخ ز آن صعوبت یادگار
یادگار صیف در دی این ثمار

The ice is a souvenir of the hardships,
and in December these fruits are a souvenir of summer.

همچنان هر جزو جزوت ای فتی
در تنت افسانه گوی نعمتی

Similarly, O youth, every single part in your body
is telling the story of a bounty,

چون زنی که بیست فرزندش بود
هر یکی حاکی حال خوش بود

As, a woman who has twenty children;
each tells of a delight.

حمل نبود بی‌ز مستی و ز لاغ
بی‌بهاری کی شود زاینده باغ

There is no pregnancy without rapture and amorous sport:
how should the orchard produce without a Spring?

حاملان و بچگانشان بر کنار
شد دلیل عشق بازی با بهار

The pregnant and the children on their laps
are evidence of dalliance with the Spring.

هر درختی در رضاع کودکان
همچو مریم حامل از شاهی نهان

Every tree in suckling its children
is impregnated, like Mary, by a King unseen.

گر چه در آب آتشی پوشیده شد
صد هزاران کف بر او جوشیده شد

Although in water the heat of fire is concealed,
a hundred thousand bubbles froth upon it,

گر چه آتش سخت پنهان می‌تند
کف به ده انگشت اشارت می‌کند

And though fire works very secretly,
the froth indicates with ten fingers.

همچنین اجزای مستان وصال
حامل از تمثالهای حال و قال

In like manner the parts of those intoxicated with union
are pregnant with the forms of feelings and words.

در جمال حال وامانده دهان
چشم غایب گشته از نقش جهان

Their mouths remain gaping at the beauty of ecstasy,
their eyes are absent from the forms of this world.

آن موالید از ره این چار نیست
لاجرم منظور این ابصار نیست

Those progenies are not by means of these four;
consequently they are not seen by these eyes.

آن موالید از تجلی زاده‌اند
لاجرم مستور پرده‌ی ساده‌اند

Those progenies are born of illumination;
consequently they are covered by a pure veil.

زاده گفتیم و حقیقت زاد نیست
وین عبارت جز پی ارشاد نیست

We said “born,” but in reality they are not born,
and this expression is only in order to guide.

هین خمش کن تا بگوید شاه قل
بلبلی مفروش با این جنس گل

Listen; be silent that the King of *Say* may speak:
do not play the nightingale with a Rose of this kind.

این گل گویاست پر جوش و خروش
بلبلا ترك زبان کن باش گوش

This eloquent Rose is full of song and cry:
O nightingale let your tongue cease, be ear!

هر دو گون تمثال پاکیزه مثال
شاهد عدلند بر سر وصال

Both kinds of pure ideal forms
are valid witnesses to the mystery of union.

هر دو گون حسن لطیف مرتضی
شاهد احبال و حشر ما مضی

Both kinds of subtle and delectable beauty
are witnesses to pregnancies and growing big in the past,

همچو یخ کاندر تموز مستجد
هر دم افسانه‌ی زمستان می‌کند

Like ice that in the brilliant Tamúz
is ever telling the story of winter

ذکر آن ارياح سرد و زمهریر
اندر آن ایام و ازمان عسیر

And recalling the cold winds and intense frost
in those hard days and times;

همچو آن میوه که در وقت شتا
می‌کند افسانه‌ی لطف خدا

Like fruit that in winter-time
tells the story of God’s lovingkindness

قصه‌ی دور تبسمهای شمس
و آن عروسان چمن را لمس و طمس

And the tale of the season when the sun was smiling
and embracing the brides of the orchard.

حال رفت و ماند جزوت یادگار
یا از او واپرس یا خود یاد آر

The ecstasy is gone but your part remains as a souvenir:
either inquire of it, or yourself recall to mind.

چون فرو گیرد غمت گر چستیی
ز آن دم نومید کن واجستیی

When grief takes possession of you, if you are a fit person
you would question that moment of despair

گفتییش ای غصه‌ی منکر به حال
راتبه‌ی انعامها را ز آن کمال

And would say to it, “O Sorrow that denies implicitly
the allowance of favours by that Perfection,

گر به هر دم نه‌ات بهار و خرمی است
همچو چاش گل تنت انبار چیست

If spring and fresh gladness are not always your, of what is your body,
like a heap of roses, the storehouse?

چاش گل تن فکر تو همچون گلاب
منکر گل شد گلاب اینت عجاب

Your body is a heap of roses, your thought is like rose-water;
the rose-water denies the rose: lo, here is a marvel!"

از کپی خویان کفران که دریغ
بر نبی خویان نثار مهر و میغ

Straw is refused to those who apishly show ingratitude, sun and cloud
are lavished on those who resemble the prophets in disposition.

آن لجاج کفر، قانون کپی است
و آن سپاس و شکر منهاج نبی است

That obstinacy in ingratitude is the rule followed by the ape,
while that thankfulness and gratitude is the way of the prophet.

با کپی خویان تهتکها چه کرد
با نبی رویان تنسکها چه کرد

What was done to the apish by their deeds of shame;
what was done to those of prophetic complexion by their acts of piety!

در عمارتها سگانند و عقور
در خرابیهاست گنج عز و نور

In well-cultivated places there are curs and biting;
in ruined places there is the treasure of glory and light.

گر نبودی این بزوغ اندر خسوف
گم نکردی راه چندین فیلسوف

If this moonlight had not been in eclipse,
so many philosophers would not have lost the way.

زیرکان و عاقلان از گمرهی
دیده بر خرطوم داغ ابلهی

Through losing their way the acute and intelligent
saw the brand of foolishness on their noses.

باقی قصه‌ی فقیر روزی طلب بی‌واسطه‌ی کسب

The remainder of the Story of the fakir who desired his daily bread without work as a means.

آن یکی بی‌چاره‌ی مفلس ز درد
که ز بی‌چیزی هزاران زهر خورد

In his grief that wretched pauper,
who suffered a thousand agonies on account of indigence,

لابه کردی در نماز و در دعا
کای خداوند و نگهبان رعا

Used to beseech in prayer and invocation, crying,
"O Lord and Guardian of the shepherds,

بی‌ز جهدی آفریدی مر مرا
بی‌فن من روزی‌ام ده زین سرا

You created me without any exertion:
give me daily bread from this mansion without contrivance.

پنج گوهر دادی‌ام در درج سر
پنج حس دیگری هم مستتر

You gave me the five jewels in the casket of my head,
and also five other occult senses.

لا یعد این داد و لا یحصی ز تو
من کلیلم از بیانش شرم رو

These gifts of Yours are not to be numbered or computed;
in setting them forth I am tongue-tied and shamefaced.

چون که در خلاقی‌ام تنها توی
کار رزاقیم تو کن مستوی

Since You are alone in my creation,
do You adjust the matter of providing me with daily bread."

سالها زو این دعا بسیار شد
عاقبت زاری او بر کار شد

For years this prayer was frequently uttered by him,
and at last his supplication took effect,

همچو آن شخصی که روزی حلال
از خدا می‌خواست بی‌کسب و کلال

As the person who used to beg God to grant him a lawful livelihood
without labour and fatigue,

گاو آوردش سعادت عاقبت
عهد داود لدنی معدلت

At length the cow brought him happiness:
the epoch of David whose justice was divinely inspired.

این متیم نیز زاریها نمود
هم ز میدان اجابت گو ربود

This thrall of love, too, made piteous entreaties,
and he likewise carried off the ball from the field of response.

گاه بد ظن می‌شدی اندر دعا
از پی تاخیر پاداش و جزا

While praying he would at times become distrustful
on account of the postponement of the recompense and reward;

باز ار جای خداوند کریم
در دلش بشار گشتی و زعیم

Again the gracious Lord's deferment
would bring a message of joy to his heart and become a surety.

چون شدی نومید در جهد از کلال
از جناب حق شنیدی که تعال

Whenever in earnest supplication weariness caused him to despair,
he would hear from the Presence of God "Come!"

خافض است و رافع است این کردگار
بی‌از این دو بر نیاید هیچ کار

This Maker is He who abases and exalts:
without these two no work is accomplished.

خفض ارضی بین و رفع آسمان
بی‌از این دو نیست دورانش ای فلان

Consider the lowness of the earth and the loftiness of the sky:
without these two its revolution is not, O such-and-such.

خفض و رفع این زمین نوعی دگر
نیم سالی شوره نیمی سبز و تر

The lowness and loftiness of this earth are of another sort:
for one half of the year it is barren and for half green and fresh.

خفض و رفع روزگار با کرب
نوع دیگر نیم روز و نیم شب

The lowness and loftiness of distressful Time are of another sort:
one half day and half night.

خفض و رفع این مزاج ممتزج
گاه صحت گاه رنجوری مضج

The lowness and loftiness of this blended temperament
are now health and now sickness that causes to cry out.

همچنین دان جمله احوال جهان
قحط و جذب و صلح و جنگ از افتتان

Know that even so are all the changing conditions of the world—
famine and drought and peace and war—from probation.

این جهان با این دو پر اندر هواست
زین دو جانها موطن خوف و رجاست

By means of these two wings this world is in the air;
by means of these twain souls are habitations of fear and hope,

تا جهان لرزان بود مانند برگ
در شمال و در سموم بعث و مرگ

To the end that the world may be trembling like a leaf in the north wind
and simoom of resurrection and death,

تا خم یك رنگی عیسای ما
بشکند نرخ خم صد رنگ را

That the vat of the unicolority of our Jesus
may destroy the value of the vat containing a hundred dyes;

کآن جهان همچون نمکسار آمده است
هر چه آن جا رفت بی‌تلوین شده ست

For that world is like a salt-mine: whatever has gone thither
has become exempt from coloration.

خاك را بین خلق رنگارنگ را
می‌کند یك رنگ اندر گورها

Look at earth: it makes many-coloured humankind
to be of one colour in their graves.

این نمکسار جسوم ظاهر است
خود نمکسار معانی دیگر است

This is the salt-mine for visible bodies,
in truth the salt-mine for ideal things is different.

آن نمکسار معانی معنوی است
از ازل آن تا ابد اندر نوی است

The salt-mine for ideal things is ideal:
it remains new from eternity unto everlasting.

این نوی را کهنگی ضدش بود
آن نوی بی‌ضد و بی‌ند و عدد

This newness has oldness as its opposite,
but that newness is without opposite or like or number.

آن چنانك از صقل نور مصطفی
صد هزاران نوع ظلمت شد ضیا

It is as by the polishing action of the Light of Mustafá
a hundred thousand sorts of darkness became radiant.

از جهود و مشرك و ترسا و مغ
جملگی یك رنگ شد ز آن الپ الغ

Jew and polytheist and Christian and Magi—
all were made of one colour by that Alp Ulugh (great hero).

صد هزاران سایه کوتاه و دراز
شد یکی در نور آن خورشید راز

A hundred thousand shadows short and long
became one in the light of that Sun of mystery.

نه درازی ماند نه کوته نه پهن
گونه گونه سایه در خورشید رهن

Neither a long remained nor a short nor a wide:
shadows of every kind were given in pawn to the Sun.

لیك یك رنگی که اندر محشر است
بر بد و بر نیك کشف و ظاهر است

But the unicolority that is at the Resurrection
is revealed and manifest to the evil and the good;

که معانی آن جهان صورت شود
نقشهامان در خور خصلت شود

For in that world ideas are endued with form,
and our shapes become congruous with our qualities.

گردد آن گه فکر، نقش نامه‌ها
این بطانه روی کار جامه‌ها

The thoughts will then become the form of the books:
this lining will become the working surface of the garments.

این زمان سرها مثال گاو پیس
دوك نطق اندر ملل صد رنگ ریس

During this time inward beliefs are as a piebald cow,
and in the religious sects the spindle of speech is spinning a hundred colours.

نوبت صد رنگی است و صد دلی
عالم یك رنگ کی گردد جلی

It is the turn of many-colouredness and many-mindedness:
how should the one-coloured world be unveiled?

نوبت زنگی است رومی شد نهان
این شب است و آفتاب اندر رهان

It is the turn of the Ethiopian; the Greek is hidden:
this is night, and the sun is in pawn.

نوبت گرگ است و یوسف زیر چاه
نوبت قبط است و فرعون است شاه

It is the turn of the wolf, and Joseph is at the bottom of the well;
it is the turn of the Egyptians, and Pharaoh is king.

تا ز رزق بی‌دریغ خیره خند
این سگان را حصه باشد روز چند

In order that for a few days these curs may have their allotted portion
of the unstinted and deluding provision.

در درون بیشه شیران منتظر
تا شود امر تَعالَوْا منتشر

Within the jungle are lions, waiting for the command
"Come!" to be spread abroad.

پس برون آیند آن شیران ز مرج
بی‌حجابی حق نماید دخل و خرج

Then those lions will come forth from the pasture,
and God will show their income and expenditure without any veil.

جوهر انسان بگیرد بر و بحر
پیسه گاوان بسملان روز نحر

The essence of Man will encompass land and sea,
the piebald cattle will be killed as victims on the Day of Slaughter.

روز نحر رستخیز سهمناك
مومنان را عید و گاوان را هلاك

The terrible Day of Slaughter at the Resurrection
is a festival for the true believers and destruction for the cattle.

جمله‌ی مرغان آب آن روز نحر
همچو کشتیها روان بر روی بحر

On that Day of Slaughter all the water-birds
sailing along like ships on the surface of the Sea.

تا که یهلك من هلك عن بینة
تا که ینجو من نجا و استیقنه

To the end that *they who perish may perish by a clear proof*,
and that they who are saved and have sure knowledge thereof may be saved,

تا که بازان جانب سلطان روند
تا که زاغان سوی گورستان روند

And that the falcons may go to the Sultan
and that the crows may go to the graveyard;

کاستخوان و اجزاء سرگین همچو نان
نقل زاغان آمده‌ست اندر جهان

For in this world the dessert of the crows
was bones and pieces of dung like bread.

قند حکمت از کجا زاغ از کجا
کرم سرگین از کجا باغ از کجا

How remote is the sugar of wisdom from the crow!
How remote is the dung beetle from the orchard!

نیست لایق غزو نفس و مرد غر
نیست لایق عود و مشك و کون خر

It is not suitable for an effeminate man to go to fight against the carnal soul:
aloes-wood and musk are not suitable for the arse of an ass.

چون غزا ندهد زنان را هیچ دست
کی دهد آن که جهاد اکبر است

Since women are not at all adapted for fighting,
how should they be adapted for that which is the greater holy war?

جز به نادر در تن زن رستمی
گشته باشد خفیه همچون مریمی

A Rustam may have been concealed in a woman's body, as a Mary;
only seldom.

آن چنان که در تن مردان زنان
خفیه‌اند و ماده از ضعف جنان

Similarly, women are concealed in men's bodies,
and they are female because of faintness of heart.

آن جهان صورت شود آن مادگی
هر که در مردی ندید آمادگی

In that world, if anyone has not found in his manhood the capacity,
his femininity takes shape.

روز عدل و عدل داد در خور است
کفش آن پا کلاه آن سر است

The Day is justice, and justice consists in giving what is proper:
the shoe belongs to the foot, and the cap belongs to the head.

تا به مطلب در رسد هر طالبی
تا به غرب خود رود هر غاربی

In order that every seeker may attain to the object of his search,
and that everything destined to set may go to its point of setting.

نیست هر مطلوب از طالب دریغ
جفت تابش شمس و جفت آب میغ

No object of search is withheld from the seeker:
the sun is paired with heat and the cloud with water.

هست دنیا قهر خانه‌ی کردگار
قهر بین چون قهر کردی اختیار

The present world is the Creator's penitentiary:
since you have chosen punishment, suffer punishment!

استخوان و موی مقهوران نگر
تیغ قهر افکنده اندر بحر و بر

Contemplate the bones and hair of the punished ones
the sword of punishment overthrew on sea and land.

پر و پای مرغ بین بر گرد دام
شرح قهر حق کننده بی‌کلام

Consider the bird's feathers and feet around the trap
and silently expounding God's punishment.

مرد او بر جای خر پشته نشاند
وان که کهنه گشت هم پشته نماند

He dies and leaves a vault to occupy his place;
and one who has lain for ages, even the vault has disappeared.

هر کسی را جفت کرده عدل حق
پیل را با پیل و بق را جنس بق

The justice of God has mated every one—
elephant with elephant and gnat with gnat.

مونس احمد به مجلس چار یار
مونس بو جهل عتبه و ذو الخمار

The familiar associates of Ahmad were the Four Friends,
the familiars of Bu Jahl were Utba and Dhu 'l-Khimár.

کعبه‌ی جبریل و جانها سدره‌ای
قبله‌ی عبد البطون شد سفره‌ای

The Ka'ba of Gabriel and the spirits is a Lotus-tree;
the *qibla* of the belly-slave is a table-cloth.

قبله‌ی عارف بود نور وصال
قبله‌ی عقل مفلسف شد خیال

The *qibla* of the gnostic is the light of union;
the *qibla* of the philosopher's intellect is phantasy.

قبله‌ی زاهد بود یزدان بر
قبله‌ی مطمع بود همیان زر

The *qibla* of the ascetic is the Gracious God;
the *qibla* of the flatterer is a purse of gold.

قبله‌ی معنی‌وران صبر و درنگ
قبله‌ی صورت پرستان نقش سنگ

The *qibla* of the spiritual is patience and long-suffering;
the *qibla* of form worshippers is the image of stone.

قبله‌ی باطن نشینان ذو المنن
قبله‌ی ظاهر پرستان روی زن

The *qibla* of those who dwell on the inward is the Bounteous One;
the *qibla* of those who worship the outward is a woman's face.

همچنین بر می‌شمر تازه و کهن
ور ملولی رو تو کار خویش کن

Similarly reckon up new and old;
and if you are weary, go about your business.

رزق ما در کاس زرین شد عقار
و آن سگان را آب تتماج و تغار

Our provision is wine in a golden cup,
while those curs have the *tutmáj* broth and the trough.

لایق آن که بدو خو داده‌ایم
در خور آن رزق بفرستاده‌ایم

"To him on whom We have bestowed a disposition
We have sent the appropriate provision accordingly.

خوی آن را عاشق نان کرده‌ایم
خوی این را مست جانان کرده‌ایم

We have made it that one's disposition to be passionately fond of bread;
We have made it this one's disposition to be intoxicated with the Beloved."

چون به خوی خود خوشی و خرمی
پس چه از در خورد خویت می‌رمی

Since you are pleased and happy with your disposition,
then why are you fleeing from that which is appropriate to your disposition?

مادگی خوش آمدت چادر بگیر
رستمی خوش آمدت خنجر بگیر

If femininity pleases you, get a chador;
if the prowess of Rustam pleases you, get a dagger.

این سخن پایان ندارد و آن فقیر
گشته است از زخم درویشی عقیر

This topic has no end, and the fakir
has been sorely wounded by the blows of penury.

قصه‌ی آن گنج نامه که پهلوی قبه‌ای روی به قبله کن و تیر در کمان نه و بینداز، آن جا که افتد گنج است

Story of the treasure-scroll, "Beside a certain domed building turn your face towards the qibla (Mecca) and put an arrow to the bow and shoot: the treasure is at the spot where it falls."

دید در خواب او شبی و خواب کو
واقعه‌ی بی‌خواب صوفی راست خو

One night he dreamed—but where was sleep?
The vision without sleep is familiar to the Sufi—

هاتفی گفتش که ای دیده تعب
رقعه‌ای در مشق وراقان طلب

A heavenly voice said to him, "O you who have seen trouble,
search among the leaves of handwriting sold by stationers for a certain scroll.

خفیه ز آن وراق کت همسایه است
سوی کاغذ پاره‌هاش آور تو دست

Unobserved by the stationer who is your neighbour,
bring your hand into touch with his papers.

رقعه‌ای شکلش چنین رنگش چنین
پس بخوان آن را به خلوت ای حزین

It is a scroll of such a shape and such a colour:
then read it in privacy, O sorrowful one.

چون بدزدی آن ز وراق ای پسر
پس برون رو ز انبهی و شور و شر

When you steal it from the stationer, my lad,
then go out of the crowd and the noise and turmoil,

تو بخوان آن را به خود در خلوتی
هین مجو در خواندن آن شوکتی

And read it by yourself in some lonely place:
beware; do not seek any partnership in reading it.

ور شود آن فاش هم غمگین مشو
که نیابد غیر تو ز آن نیم جو

But even if it be divulged, do not be anxious,
for none but you will get half a barley-corn thereof.

ور کشد آن دیر هان زنهار تو
ورد خود کن دم به دم لا تقنطوا

And if it be long drawn out, beware and take heed!
Make *do not despair* your litany at every moment."

این بگفت و دست خود آن مژده‌ور
بر دل او زد که رو زحمت ببر

The announcer of the good news said this and put his hand on his heart,
saying, "Go, and endure the toil."

چون به خویش آمد ز غیبت آن جوان
می‌نگنجید از فرح اندر جهان

When the youth came back to himself after the absence,
on account of his joy he could not be contained in the world.

زهره‌ی او بر دریدی از قلق
گر نبودی رفق و حفظ و لطف حق

Had it not been for the tender care and protection and favour of God,
his gallbladder would have burst from agitation.

یك فرح آن کز پس ششصد حجاب
گوش او بشنید از حضرت جواب

One cause of joy was this, that after six hundred veils
his ear had heard the answer from the Presence.

از حجب چون حس سمعش در گذشت
شد سرافراز و ز گردون بر گذشت

When his auditory sense had pierced through the veils,
he raised his head aloft and passed beyond the skies,

که بود کآن حس چشمش ز اعتبار
ز آن حجاب غیب هم یابد گذار

That maybe, by taking the lesson to heart,
his sense of sight would also find a passage through the veil of the Unseen,

چون گذاره شد حواسش از حجاب
پس پیاپی گرددش دید و خطاب

And that when his senses had passed through the veil,
his vision and allocution would then be continuous.

جانب دکان وراق آمد او
دست می‌برد او به مشقش سو به سو

He came to the stationer's shop
and was laying his hand here and there on his models for writing.

پیش چشمش آمد آن مکتوب زود
با علاماتی که هاتف گفته بود

Suddenly that piece of script, with the distinctive marks
which the heavenly voice had mentioned, caught his eye.

در بغل زد گفت خواجه خیر باد
این زمان وا می‌رسم ای اوستاد

He slipped it under his arm and said, "Good-bye, Khwaja:
I will come back presently, O master."

رفت کنج خلوتی و آن را بخواند
وز تحیر واله و حیران بماند

He went into a solitary nook and read it
and remained lost in bewilderment and amazement,

که بدین سان گنج نامه‌ی بی‌بها
چون فتاده ماند اندر مشقها

How a priceless treasure-scroll of this sort had fallen
and been left among the (stationer's) papers.

باز اندر خاطرش این فکر جست
کز پی هر چیز یزدان حافظ است

Again the thought darted into his mind,
that God is the guardian for everything,

کی گذارد حافظ اندر اکتناف
که کسی چیزی رباید از گزاف

How should the Guardian, in circumspection,
let anyone recklessly carry off anything?

گر بیابان پر شود زر و نقود
بی‌رضای حق جوی نتوان ربود

Though the desert is filled with gold and money,
not a single mite can be taken away without God’s approval;

ور بخوانی صد صحف بی‌سکته‌ای
بی‌قدر یادت نماند نکته‌ای

And though you read a hundred volumes without a pause,
you will not remember a single point without the Divine decree;

ور کنی خدمت نخوانی یك کتاب
علمهای نادره یابی ز جیب

But if you serve God and do not read a single book,
you will learn rare sciences from your bosom.

شد ز جیب آن کف موسی ضو فشان
کآن فزون آمد ز ماه آسمان

The hand of Moses was spreading from his bosom
a radiance that surpassed the moon in the sky,

کآن که می‌جستی ز چرخ با نهیب
سر بر آورده‌ست ای موسی ز جیب

Saying, “That which you were seeking from the terrible celestial sphere
has risen up, O Moses, from your own bosom,

تا بدانی کآسمانهای سمی
هست عکس مدرکات آدمی

In order that you may know that the lofty heavens
are the reflection of the perceptive faculties of Man.”

نی که اول دست یزدان مجید
از دو عالم پیشتر عقل آفرید

Is it not that the hand of the Glorious God created Reason first,
before the two worlds?

این سخن پیدا و پنهان است بس
که نباشد محرم عنقا مگس

This discourse is clear and exceedingly recondite,
for the fly is not intimate with the Anqa.

باز سوی قصه باز آ ای پسر
قصه‌ی گنج و فقیر آور به سر

O son, return once more to the tale:
bring the tale of the treasure and the fakir to an end.

تمامی قصه‌ی آن فقیر و نشان جای آن گنج

Conclusion of the Story of the fakir and the signs indicating the position of the treasure.

اندر آن رقعه نبشته بود این
که برون شهر گنجی دان دفین

This is what was written in the scroll—
“Know that outside of the town a treasure is buried.

آن فلان قبه که در وی مشهد است
پشت او در شهر و در در فدفد است

Such-and-such a domed building in which there is a martyr’s shrine,
with its back to the town and its gate towards the desert.

پشت با وی کن تو رو در قبله آر
و آنگهان از قوس تیری در گذار

Turn your back to it and face the qibla
and then let loose an arrow from your bow.

چون فگندی تیر از قوس ای سعاد
بر کن آن موضع که تیرت اوفتاد

When you have shot the arrow from your bow, O fortunate one,
dig up the place where your arrow fell.”

پس کمان سخت آورد آن فتی
تیر پرانید در صحن فضا

Thereupon the youth fetched a strong bow and let fly an arrow into
the expanse of space,

زو تبر آورد و بیل او شاد شاد
کند آن موضع که تیرش اوفتاد

And quickly and with great joy brought a pick-axe and mattock
and dug up the spot where his arrow had fallen;

کند شد هم او و هم بیل و تبر
خود ندید از گنج پنهانی اثر

Both he and the mattock and pick-axe were worn out,
and he found not even a trace of the hidden treasure.

همچنین هر روز تیر انداختی
لیك جای گنج را نشناختی

Every day in like fashion he was shooting arrows,
but never getting to know the situation of the treasure.

چون که این را پیشه کرد او بر دوام
فجفجی در شهر افتاد و عوام

Since he made this his continual practice,
a whispered rumour arose in the city and the people.

فاش شدن خبر این گنج و رسیدن به گوش پادشاه

How the news of this treasure became known and reached the ears of the king.

پس خبر کردند سلطان را از این
آن گروهی که بدند اندر کمین

Then the party who lay in ambush
gave information of this to the king,

عرضه کردند آن سخن را زیر دست
که فلانی گنج‌نامه یافته‌ست

And submitted the matter secretly,
saying that such-and-such a one had found a treasure-scroll.

چون شنید آن شخص کاین با شه رسید
جز که تسلیم و رضا چاره ندید

When this person heard that it had come to the king,
he saw no remedy but resignation and acquiescence;

پیش از آنك اشکنجه بیند ز آن قباد
رقعه را آن شخص پیش او نهاد

Before he should suffer the rack by order of the Emperor,
that person laid the note before him,

گفت تا این رقعه را یابیده‌ام
گنج نه و رنج بی‌حد دیده‌ام

Saying, "since I found this scroll,
I have seen no treasure but infinite trouble.

خود نشد یك حبه از گنج آشکار
لیك پیچیدم بسی من همچو مار

Not even a single mite of treasure has been discovered,
but I have writhed very much, like a snake.

مدت ماهی چنینم تلخ کام
که زیان و سود این بر من حرام

During a month I have been in bitter distress like this,
for loss or gain from this is forbidden to me.

بو که بختت بر کند زین کان غطا
ای شه پیروز جنگ و دژگشا

Maybe your fortune will disclose this mine,
O king victorious in war and the conqueror of fortresses."

مدت شش ماه و افزون پادشاه
تیر می‌انداخت و بر می‌کند چاه

For six long months and more
the king shot arrows and dug pits.

هر کجا سخته کمانی بود چست
تیر داد انداخت و هر سو گنج جست

Wherever an energetic drawer of the strong bow was,
he gave arrows to shoot and searched for the treasure in every direction.

غیر تشویش و غم و طامات نی
همچو عنقا نام فاش و ذات نی

Nothing but vexation and grief and futilities: as the Anqa,
the name was known to all, but the essence was non-existent.

نومید شدن آن پادشاه از یافتن آن گنج و ملول شدن او از طلب آن

How the king despaired of finding the treasure and became weary of searching for it.

چون که تعویق آمد اندر عرض و طول
شاه شد ز آن گنج دل سرد و ملول

When he met with obstacles in the breadth and length,
the king became sick at heart and weary.

دشتها را گز گز آن شه چاه کند
رقعه را از خشم پیش او فگند

The king dug pits in the deserts, yard by yard,
he threw the scroll wrathfully before him.

گفت گیر این رقعه کش آثار نیست
تو بدین اولیتری کت کار نیست

"Take this scroll," said he, "which has no effects;
you are the fittest for it, since you have no work.

نیست این کار کسی کش هست کار
که بسوزد گل بگردد گرد خار

It is no use for one who has work (to do)
that he should burn the rose and go about the thorn.

نادر افتد اهل این ماخولیا
منتظر که روید از آهن گیا

It is singular the victims of this melancholy madness
expect grass to grow from iron.

سخت جانی باید این فن را چو تو
تو که داری جان سخت این را بجو

This specialty needs a man of stout heart like you:
do you, who have a stout heart, search for this.

گر نیابی نبودت هرگز ملال
ور بیابی آن به تو کردم حلال

If you cannot find it, you will never weary;
and if you find it, I grant you the right of possession."

عقل راه نا‌امیدی کی رود
عشق باشد کآن طرف بر سر دود

How should Reason wend the way of despair?
It is Love that runs on its head in that direction.

لا ابالی عشق باشد نی خرد
عقل آن جوید کز آن سودی برد

Love is reckless, not Reason:
Reason seeks that from which it may get some profit.

ترك تاز و تن گداز و بی‌حیا
در بلا چون سنگ زیر آسیا

Fierce in onset and body-consuming and unabashed:
in tribulation, like the nether millstone;

سخت رویی که ندارد هیچ پشت
بهره جویی را درون خویش کشت

A hard-faced one that has no back:
he has killed in himself the seeking of self interest.

پاك می‌بازد نباشد مزد جو
آن چنان که پاك می‌گیرد ز هو

He gambles clean away, he seeks no reward,
even as he receives clean from Him.

می‌دهد حق هستی‌اش بی‌علتی
می‌سپارد باز بی‌علت فتی

God gives him his existence without any cause:
the devoted yields it up again without cause;

که فتوت دادن بی‌علت است
پاك بازی خارج هر ملت است

For devotion consists in giving without cause:
gambling clean away is outside of every religion.

ز انکه ملت فضل جوید یا خلاص
پاك بازانند قربانان خاص

Forasmuch as religion seeks grace or salvation,
those who gamble clean away are chosen favourites.

نی خدا را امتحانی می‌کنند
نی در سود و زیانی می‌زنند

Neither do they put God to any test,
nor do they knock at the door of any profit or loss.

باز دادن پادشاه گنج‌نامه را به آن فقیر که بگیر، ما از سر این برخاستیم

How the king gave back the treasure-scroll to the fakir, saying, “Take it: we are quit of it.”

چون که رقعه‌ی گنج پر آشوب را
شه مسلم داشت آن مکروب را

When the king handed over to that grief-stricken man
the treasure-scroll fraught with commotion,

گشت ایمن او ز خصمان و ز نیش
رفت و می‌پیچید در سودای خویش

He became secure from rivals and annoyance;
he went and wrapped himself in his melancholy madness.

یار کرد او عشق درد اندیش را
کلب لیسد خویش ریش خویش را

He made sad-thoughted Love his friend:
a dog licks his own sore himself.

عشق را در پیچش خود یار نیست
محرمش در ده یکی دیار نیست

Love has none to help him in his torment:
there is not in the village one inhabitant familiar with him.

نیست از عاشق کسی دیوانه‌تر
عقل از سودای او کور است و کر

None is madder than the lover,
Reason is blind and deaf to his melancholia,

ز انکه این دیوانگی عام نیست
طب را ارشاد این احکام نیست

Because this is no common madness:
in these cases Medicine cannot give right guidance.

گر طبیبی را رسد زین گون جنون
دفتر طب را فرو شوید به خون

If frenzy of this kind overtake a physician,
he will wash out the book of Medicine with blood.

طب جمله‌ی عقلها منقوش اوست
روی جمله‌ی دلبران رو پوش اوست

The Medicine of all intellects is a picture of him;
the faces of all sweethearts are a veil of him.

روی در روی خود آر ای عشق کیش
نیست ای مفتون ترا جز خویش خویش

O votary of Love; turn your face towards your own face:
you have no kinsman but yourself, O distraught one.

قبله از دل ساخت آمد در دعا
لَیْسَ لِلْإِنْسانِ إِلَّا ما سعی

He made a *qibla* of his heart and began to pray:
man has naught but that for which he labours.

پیش از آن کاو پاسخی بشنیده بود
سالها اندر دعا پیچیده بود

Before he had heard any answer
he had been engaged in praying for years.

بی‌اجابت بر دعاها می‌تنید
از کرم لبیك پنهان می‌شنید

He was always praying intently without any response,
but he was hearing *Labbayka* in secret from the grace.

چون که بی‌دف رقص می‌کرد آن علیل
ز اعتماد جود خلاق جلیل

Since that sickly man was always dancing without the tambourine,
in reliance upon the bounty of the Almighty Creator,

سوی او نه هاتف و نه پیك بود
گوش اومیدش پر از لبیك بود

Neither a heavenly voice nor a messenger was beside him,
the ear of his hope was filled with *Labbayka*;

بی‌زبان می‌گفت اومیدش تعال
از دلش می‌روفت آن دعوت ملال

His hope was always saying, without tongue, “Come!”
and that call was sweeping weariness from his heart.

آن کبوتر را که بام آموخته‌ست
تو مخوان می‌رانش کآن پر دوخته‌ست

Do not call the pigeon that has learned the roof:
drive it away, for its wings are stuck.

ای ضیاء الحق حسام الدین برانش
کز ملاقات تو بر رسته‌ست جانش

Do you, O Radiance of God, Husámu’ddín, drive him away,
for through meeting with you his spirit has grown up in him.

گر برانی مرغ جانش از گزاف
هم به گرد بام تو آرد طواف

If you unconscionably drive away the bird, his spirit,
it will still circle about your roof.

چینه و نقلش همه بر بام تست
پر زنان بر اوج مست دام تست

All its grain and food is on your roof:
flying in the zenith, it is intoxicated with your snare.

گر دمی منکر شود دزدانه روح
در ادای شکرت ای فتح و فتوح

If for one moment the spirit
stealthily disbelieve in rendering thanks to you, O victory and favour,

شحنه‌ی عشق مکرر کینه‌اش
طشت آتش می‌نهد بر سینه‌اش

Love, the magistrate who exacts vengeance repeatedly,
will lay the fiery cauldron on its breast,

که بیا سوی مه و بگذر ز گرد
شاه عشقت خواند زوتر باز گرد

Saying, “Come to the Moon and leave the dust behind;
Love, the King, calls you: return with all speed!”

گرد این بام و کبوتر خانه من
چون کبوتر پر زنم مستانه من

I am flying ecstatically, like a pigeon,
about this roof and pigeon-house.

جبرئیل عشقم و سدره‌م توی
من سقیمم عیسی مریم توی

I am Love’s Gabriel, and you are my Lotus-tree;
I am the sick man, and you are Jesus son of Mary.

جوش ده آن بحر گوهربار را
خوش بپرس امروز این بیمار را

Let that pearl-shedding sea break into surge:
to-day ask kindly after this ailing one.

چون تو آن او شدی بحر آن اوست
گر چه این دم نوبت بحران اوست

When you have become his, the sea is his,
even though this is the hour of his crisis.

این خود آن ناله است کاو کرد آشکار
آن چه پنهان است یا رب زینهار

This *Masnavi* is only the wailful music that he has uttered;
that which is hidden, mercy, O Lord!

دو دهان داریم گویا همچو نی
یك دهان پنهانست در لبهای وی

We have two vocal mouths, like the reed:
one mouth is hidden in his lips.

یك دهان نالان شده سوی شما
های و هویی در فکنده در هوا

One mouth is wailing unto you:
it lets a shrill note fall on the air;

لیك داند هر که او را منظر است
که فغان این سری هم ز آن سر است

But everyone who has insight knows
that the lamentation at *this* end is from *that* end.

دمدمه‌ی این نای از دمهای اوست
های و هوی روح از هیهای اوست

The noise of this reed is from his breaths:
the spirit’s outcry is from his outcry.

گر نبودی با لبش نی را سمر
نی جهان را پر نکردی از شکر

If the reed had no converse with his lip,
the reed would not fill the world with sugar.

با که خفتی و ز چه پهلو خاستی
کاین چنین پر جوش چون دریاستی

With whom have you slept and from what side have you risen,
that you are so full of agitation, like the sea?

یا ابیت عند ربی خوانده‌ای
در دل دریای آتش رانده‌ای

Or have you recited, “I pass the night with my Lord,”
and plunged into the heart of the sea of fire?

نعره‌ی یا نار کونی باردا
عصمت جان تو گشت ای مقتدا

The shout, “*O fire, be cool*,”
became a protection to your spirit, O exemplar.

ای ضیاء الحق حسام دین و دل
کی توان اندود خورشیدی به گل

O Radiance of God, Husam religious and spiritual,
how can a sun be daubed over with clay?

قصد کردستند این گل پاره‌ها
که بپوشانند خورشید ترا

These lumps of clay
attempted to cover up your sun.

در دل که لعلها دلال تست
باغها از خنده مالامال تست

The rubies in the mountain’s heart are your brokers;
the orchards in laughter are filled to the brim with you.

محرم مردیت را کو رستمی
تا ز صد خرمن یکی جو گفتمی

For one familiar with your manhood, where is a Rustam
that I might tell a single barley-corn out of hundred stacks?

چون بخواهم کز سرت آهی کنم
چون علی سر را فرو چاهی کنم

When I wish to sigh forth your secret,
like Alí I put my head down into a well.

چون که اخوان را دل کینه‌ور است
یوسفم را قعر چاه اولیتر است

Since his brothers have vindictive hearts,
the bottom of the well is best for my Joseph.

مست گشتم خویش بر غوغا زنم
چه چه باشد خیمه بر صحرا زنم

I have become intoxicated; I will set about making a row:
what of the well? I will pitch my tent in the open plain.

بر کف من نه شراب آتشین
وانگه آن کر و فر مستانه بین

Put the fiery wine in my hand, and then behold the pomp and glory
that is enjoyed by the drunken!

منتظر گو باش بی‌گنج آن فقیر
ز انکه ما غرقیم این دم در عصیر

Bid the fakir wait without the treasure,
for at this moment we are drowned in the syrup.

از خدا خواه ای فقیر این دم پناه
از من غرقه شده یاری مخواه

Now, O fakir, seek refuge with God:
do not seek help from me who am drowned;

که مرا پروای آن اسناد نیست
از خود و از ریش خویشم یاد نیست

For I have no concern with lending support:
I have no recollection of myself and my own beard.

باد سبلت کی بگنجد و آب رو
در شرابی که نگنجد تار مو

How should there be room for wind of the moustache and water of the face
in the wine in which there is no room for a single hair?

در ده ای ساقی یکی رطلی گران
خواجه را از ریش و سبلت وارهان

Hand a heavy goblet, O cup-bearer:
deliver the Khwaja from his beard and moustache.

نخوتش بر ما سبالی می‌زند
لیك ریش از رشك ما بر می‌کند

His arrogance is curling a moustache at us,
but he is tearing out his beard in envy of us.

مات او و مات او و مات او
که همی‌دانیم تزویرات او

He is mated by Him, mated by Him, mated by Him,
for we are acquainted with his impostures.

از پس صد سال آنچ آید از او
پیر می‌بیند معین مو به مو

The Pír is seeing distinctly, hair by hair,
what will become of him after a hundred years.

اندر آیینه چه بیند مرد عام
که نبیند پیر اندر خشت خام

What does the common man see in the mirror
that the Pír does not see in the crude brick?

آن چه لحیانی به خانه‌ی خود ندید
هست بر کوسه یکایك آن پدید

That which the bushy-bearded man never saw in his own house
is apparent at once to him who has but a few hairs on his chin.

رو به دریایی که ماهی زاده‌ای
همچو خس در ریش چون افتاده‌ای

Go to the Sea of whose fish you are born:
how have you fallen, like rubbish, into the beard?

خس نه‌ای دور از تو رشك گوهری
در میان موج و بحر اولیتری

You are not rubbish—far be it from you! You are an object of envy to the pearl:
you have the best right amidst the waves and the sea.

بحر وحدان است جفت و زوج نیست
گوهر و ماهیش غیر موج نیست

It is the Sea of Unity: there is no fellow or consort:
its pearls and fishes are not other than its waves.

ای محال و ای محال اشراك او
دور از آن دریا و موج پاك او

Oh, absurd, absurd to make anything its partner.
Far be it from that Sea and its pure waves!

نیست اندر بحر شرك و پیچ پیچ
لیك با احول چه گویم هیچ هیچ

In the Sea there is no partnership or perplexity;
but what can I say to him that sees double? Nothing, nothing.

چون که جفت احولانیم ای شمن
لازم آید مشرکانه دم زدن

Since we are the mates of those who see double, O idolater,
it is necessary to speak in the fashion of him who attributes a partner.

آن یکیی ز آن سوی وصف است و حال
جز دویی نآید به میدان مقال

That Unity is beyond description and condition:
nothing comes into the arena of speech except duality.

یا چو احول این دویی را نوش کن
یا دهان بر دوز و خوش خاموش کن

Either, like the double-seeing man, drink in this duality,
or close your mouth and be very silent;

یا به نوبت گه سکوت وگه کلام
احولانه طبل می‌زن و السلام

Or in turns, now silence now speech:
beat the drum like him that sees double, and peace!

چون ببینی محرمی گو سر جان
گل ببینی نعره زن چون بلبلان

When you see a confidant, declare the mystery of the Spirit:
you see the rose, sing loud like nightingales.

چون ببینی مشك پر مکر و مجاز
لب ببند و خویشتن را خنب ساز

When you see a water-skin full of deceit and falsehood,
shut your lips and make yourself like a jar;

دشمن آب است پیش او مجنب
ور نه سنگ جهل او بشکست خنب

He is an enemy to the water: in his presence do not move,
else the stone of his ignorance breaks the jar.

با سیاستهای جاهل صبر کن
خوش مدارا کن به عقل من لدن

Patiently endure the punishments inflicted by the ignorant man:
give him fair words and dissemble with the reason that is divinely inspired.

صبر با نااهل اهلان را جلاست
صبر صافی می‌کند هر جا دلی است

Patience to the unworthy is the means of polishing the worthy:
wherever a heart exists, patience purifies it.

آتش نمرود ابراهیم را
صفوت آیینه آمد در جلا

The fire of Nimrod was the means of making pure
the mirror of Abraham in polishing.

جور کفر نوحیان و صبر نوح
نوح را شد صیقل مرآت روح

The iniquitous unbelief of Noah's people and the patience of Noah
were instrumental in polishing the mirror of Noah's spirit.

حکایت مرید شیخ حسن خرقانی قدس اللّٰه سره

Story of the disciple of Shaykh Hasan Kharraqání, may God sanctify his spirit!

رفت درویشی ز شهر طالقان
بهر صیت بو الحسن تا خارقان

A dervish went from the town of Talaqan
because of the fame of Abu 'l- Husayn of Kharaqan.

کوهها ببرید و وادی دراز
بهر دید شیخ با صدق و نیاز

He traversed the mountains and the long valley to visit the Shaykh
who was endowed with sincerity and fervent supplication.

آن چه در ره دید از رنج و ستم
گر چه در خورد است کوته می‌کنم

Although the afflictions and injuries
which he suffered on the road are deserving, I will abridge.

چون به مقصد آمد از ره آن جوان
خانه‌ی آن شاه را جست او نشان

When the young man reached the end of his journey,
he asked to be directed to the house of that king.

چون به صد حرمت بزد حلقه‌ی درش
زن برون کرد از در خانه سرش

As soon as he knocked at his door with a hundred reverences,
the wife put forth her head from the door of the house,

که چه می‌خواهی بگو ای ذو الکرم
گفت بر قصد زیارت آمدم

Saying, "What do you want? Tell, kind sir."
He replied, "I have come with the intention of paying a visit."

خنده‌ای زد زن که خه خه ریش بین
این سفر گیری و این تشویش بین

The wife gave a laugh. "Ha, ha," she exclaimed, "look at your beard,
look at this undertaking of a journey and this trouble!

خود ترا کاری نبود آن جایگاه
که به بی‌هوده کنی این عزم راه

Was there nothing for you to do in the place
that you should idly set out upon this expedition?

اشتهای گول گردی آمدت
یا ملولی وطن غالب شدت

Did you feel a craving to indulge in foolish sight-seeing,
or were you overcome by disgust with your home?

یا مگر دیوت دو شاخه بر نهاد
بر تو وسواس سفر را در گشاد

Or, perchance, the Devil laid on you a two-forked barnacle
and let loose upon you the temptation to travel."

گفت نافرجام و فحش و دمدمه
من نتانم باز گفتن آن همه

She uttered unseemly and foul and silly words:
I cannot relate all of them.

از مثل و ز ریشخند بی‌حساب
آن مرید افتاد از غم در نشیب

The disciple was thrown into a painful state of dejection
by her parables and countless mockeries.

پرسیدن آن وارد از حرم شیخ که شیخ کجاست کجا جویم و جواب نافرجام گفتن حرم

How the new-comer asked the Shaykh's wife, "Where is the Shaykh? Where shall I look for him?" and the rude answer given by the Shaykh's wife.

اشکش از دیده بجست و گفت او
با همه آن شاه شیرین نام کو

Tears burst from his eyes, and he said,
"Nevertheless, where is that king of sweet name?"

گفت آن سالوس زراق تهی
دام گولان و کمند گمرهی

She replied, "That vain hypocritical impostor,
a trap for fools and a noose for error—

صد هزاران خام ریشان همچو تو
اوفتاده از وی اندر صد عتو

Hundreds of thousands of callow simpletons like you have fallen,
through him, into a hundred types of rebelliousness.

گر نبینیش و سلامت وا روی
خیر تو باشد نگردی زو غوی

If you should not see him and return in safety, it will be good for you:
you will not be led astray by him.

لاف‌کیشی کاسه لیسی طبل‌خوار
بانگ طبلش رفته اطراف دیار

A braggart, a lick-platter, a parasite:
the noise of his drum has reached the remotest parts of the world.

سبطی‌اند این قوم و گوساله پرست
در چنین گاوی چه می‌مالند دست

These folk are Israelites and worshippers of the calf:
why do they fondle such a cow?

جیفه اللیل است و بطال النهار
هر که او شد غره‌ی این طبل‌خوار

Anyone who is duped by this parasite
is a carcass by night and a good-for nothing by day.

هشته‌اند این قوم صد علم و کمال
مکر و تزویری گرفته کینست حال

These folk have abandoned a hundred kinds of knowledge and perfection
and have embraced a deceit and imposture, saying, 'This is ecstasy.'

آل موسی کو دریغا تا کنون
عابدان عجل را ریزند خون

Alas, where are the family of Moses
that now they might shed the blood of the calf-worshippers

شرع و تقوی را فگنده سوی پشت
کو عمر کو امر معروفی درشت

Who have cast religion and piety behind their backs?
Where is 'Umar? Where is a stern command to act righteously?

کاین اباحت زین جماعت فاش شد
رخصت هر مفسد قلاش شد

For the licence practised by these people has become notorious:
it is an indulgence enjoyed by every scoundrel evil-doer.

کو ره پیغمبر و اصحاب او
کو نماز و سبحه و آداب او

Where is the Way of the Prophet and his Companions?
Where are his ritual prayer and rosary and observances?"

جواب گفتن مرید و زجر کردن مرید آن طعانه را از کفر و بی‌هوده گفتن

How the disciple answered that railing woman and bade her refrain from her unbelief and idle talk.

بانگ زد بر وی جوان و گفت بس
روز روشن از کجا آمد عسس

The youth cried out at her and said, "Enough!
In bright daylight where did the night-patrol come from?

نور مردان مشرق و مغرب گرفت
آسمانها سجده کردند از شگفت

The splendour of the men has overspread the East and the West:
the heavens have bowed low in amazement.

آفتاب حق بر آمد از حمل
زیر چادر رفت خورشید از خجل

The Sun of God has risen from the Ram:
the sun has gone, shamefaced, under the veil.

ترهات چون تو ابلیسی مرا
کی بگرداند ز خاك این سرا

How should the nonsense of a devil like you
turn me back from the dust of this abode?

من به بادی نامدم همچون سحاب
تا به گردی باز گردم زین جناب

I have not come by a wind like a cloud,
that I should be turned back from this presence by a dust.

عجل با آن نور شد قبله‌ی کرم
قبله بی‌آن نور شد کفر و صنم

By virtue of that Light the calf becomes a *qibla* of grace;
without that Light the *qibla* becomes infidelity and an idol.

هست اباحت کز هوا آمد ضلال
هست اباحت کز خدا آمد کمال

The licence that comes from self-will is error;
the licence that comes from God is perfection.

کفر ایمان گشت و دیو اسلام یافت
آن طرف کآن نور بی‌اندازه تافت

In that quarter where the illimitable Light has shone,
infidelity has become faith and the Devil has attained unto Islam.

مظهر عز است و محبوب بحق
از همه کروبیان برده سبق

He is a theatre for the manifestation of the Glory, and he is the real beloved:
he has carried off the prize from all the Cherubim.

سجده آدم را بیان سبق اوست
سجده آرد مغز را پیوست پوست

The worship of Adam is clear evidence of his superiority:
the husk always bows down to the kernel.

شمع حق را پف کنی تو ای عجوز
هم تو سوزی هم سرت ای گنده پوز

O old woman, you puff God's candle, you will be burnt,
you and your head at the same time, O foul-mouthed one.

کی شود دریا ز پوز سگ نجس
کی شود خورشید از پف منطمس

How should the sea be defiled by a dog's muzzle?
How should the sun be extinguished by a puff?

حکم بر ظاهر اگر هم می‌کنی
چیست ظاهرتر بگو زین روشنی

Even if you judge by appearances,
tell, what is more apparent than this Light?

جمله ظاهرها به پیش این ظهور
باشد اندر غایت نقص و قصور

In comparison with this appearance all apparent things
are in the utmost degree of imperfection and default.

هر که بر شمع خدا آرد پفو
شمع کی میرد بسوزد پوز او

If anyone puffs at God's candle, how should the candle be extinguished?
His jaws and nose will be burnt.

چون تو خفاشان بسی بینند خواب
کاین جهان ماند یتیم از آفتاب

Bats like you often dream that this world
will be left orphaned of the Sun.

موجهای تیز دریاهای روح
هست صد چندان که بد طوفان نوح

The fierce waves of the seas of the Spirit
are a hundred times as many as was the Flood of Noah;

لیك اندر چشم کنعان موی رست
نوح و کشتی را بهشت و کوه جست

But hair grew in the eye of Canaan:
he forsook Noah and the Ark and sought the mountain.

کوه و کنعان را فرو برد آن زمان
نیم موجی تا به قعر امتهان

Then half a wave swept the mountain and Canaan
down into the abyss of dishonour.

مه فشاند نور و سگ وع وع کند
سگ ز نور ماه کی مرتع کند

The moon scatters her light and the dog bays:
how should the dog feed on the light of the moon?

شب روان و همرهان مه به تگ
ترك رفتن کی کنند از بانگ سگ

Those who travel by night and move swiftly with the moon on her way,
how should they relinquish their journey because of the dog's yelping?

جزو سوی کل دوان مانند تیر
کی کند وقف از پی هر گنده پیر

The part is speeding like an arrow towards the Whole:
how should it stop on account of any old hag?

جان شرع و جان تقوی عارف است
معرفت محصول زهد سالف است

The gnostic is the soul of religion and the soul of piety:
gnosis is the result of past asceticism.

زهد اندر کاشتن کوشیدن است
معرفت آن کشت را روییدن است

Asceticism is the labour of sowing;
gnosis is the growth of the seed.

پس چو تن باشد جهاد و اعتقاد
جان این کشتن نبات است و حصاد

Therefore the hard struggle and his firm religious conviction
are like the body, the soul of this sowing is the growth and its harvesting.

امر معروف او و هم معروف اوست
کاشف اسرار و هم مکشوف اوست

He is both the command to do right and the right;
he is both the revealer of mysteries and that which is revealed.

شاه امروزینه و فردای ماست
پوست بندهی مغز نغزش دایماست

He is our king to-day and to-morrow:
the husk is forever a slave to his goodly kernel,

چون انا الحق گفت شیخ و پیش برد
پس گلوی جمله کوران را فشرد

When the Shaykh said ‘I am God’ and carried it through,
he throttled all the blind.

چون انای بنده لا شد از وجود
پس چه ماند تو بیندیش ای جحود

When a man’s ‘I’ is negated from existence, then what remains?
Consider O denier.

گر ترا چشمی است بگشا درنگر
بعد لا آخر چه میماند دگر

If you have an eye, open it and look!
After ‘not,’ why, what else remains?

ای بریده آن لب و حلق و دهان
که کند تف سوی مه یا آسمان

Oh, the lips and throat and mouth
cut off that spit at the moon or the sky!

تف به رویش باز گردد بیشکی
تف سوی گردون نیابد مسلکی

Without any doubt his spittle will recoil upon his face:
spittle can find no path to heaven.

تا قیامت تف بر او بارد ز رب
همچو تبت بر روان بو لهب

Spittle from the Lord rains upon him till the Resurrection,
just as rains (*tabbat*) upon the spirit of Bu Lahab.

طبل و رایت هست ملك شهریار
سگ کسی که خواند او را طبلخوار

Drum (*tabl*) and banner are the possession of the king:
anyone who calls him a parasite (*tabl-khwar*) is a cur.

آسمانها بندهی ماه ویاند
شرق و مغرب جمله نان خواه ویاند

The heavens are a slave to his moon:
the whole East and West is begging him for bread;

ز انکه لولاك است بر توقیع او
جمله در انعام و در توزیع او

For *lawláka* is on his sign-manual:
all are in his bounty and distribution.

گر نبودی او نیابیدی فلك
گردش و نور و مکانی ملك

If he did not exist, Heaven would not have gained
circling motion and light and being the abode of the angels;

گر نبودی او نیابیدی بحار
هیبت و ماهی و در شاهوار

If he did not exist, the seas would not have gained
the awe and fish and regal pearls;

گر نبودی او نیابیدی زمین
در درونه گنج و بیرون یاسمین

If he did not exist, the earth would not have gained
treasure within and jasmine without.

رزقها هم رزق خواران ویاند
میوهها لب خشك باران ویاند

Our means of sustenance are eating the means of sustenance
bestowed by him: the fruits are dry-lipped for his rain.

هین که معکوس است در امر این گره
صدقه بخش خویش را صدقه بده

Take heed, for in the command this knot is upside down.
Give alms to him who gives alms to you.

از فقیر استت همه زر و حریر
هین غنی را ده زکاتی ای فقیر

All gold and silk comes to you from the poor man:
listen, give an alms to the rich man, O you who are poor.

چون تو ننگی جفت آن مقبول روح
چون عیال کافر اندر عقد نوح

A disgrace like you, married to that man whose spirit is accepted,
resembles the unbelieving wedded wife of Noah.

گر نبودی نسبت تو زین سرا
پاره پاره کردمی این دم ترا

Were it not for your relationship to this house,
I would tear you to pieces at this moment.

دادمی آن نوح را از تو خلاص
تا مشرف گشتمی من در قصاص

I would deliver that Noah from you,
in order that I might be ennobled in retaliation.

لیك با خانه‌ی شهنشاه زمن
این چنین گستاخیی نآید ز من

But such disrespect to the house of the emperor of the world
cannot be shown by me.

رو دعا کن که سگ این موطنی
ور نه اکنون کردمی من کردنی

Go and thank God that you are the dog of this dwelling-place,
otherwise I would do now what ought to be done."

واگشتن مرید از وثاق شیخ و پرسیدن از مردم و نشان دادن ایشان که شیخ به فلان بیشه رفته است

How the disciple turned back from the Shaykh's house and questioned the people, and how they directed him, saying, "The Shaykh has gone to such and such a forest."

بعد از آن پرسان شد او از هر کسی
شیخ را می‌جست از هر سو بسی

Afterwards he began to inquire of every one
and sought the Shaykh for a long while in every quarter.

پس کسی گفتش که آن قطب دیار
رفت تا هیزم کشد از کوهسار

Then somebody said to him, "That Qutb of the world
has gone to fetch fire wood from the hilly country."

آن مرید ذو الفقار اندیش تفت
در هوای شیخ سوی بیشه رفت

The disciple, whose thoughts were Dhu 'l-faqár,
ran quickly to the forest in eager desire for the Shaykh.

دیو می‌آورد پیش هوش مرد
وسوسه‌ی تا خفیه گردد مه ز گرد

The Devil was introducing to the man's mind an evil suggestion,
in order that the Moon might be concealed by dust,

کاین چنین زن را چرا این شیخ دین
دارد اندر خانه یار و همنشین

Namely, "Why should this Shaykh of the religion keep in his house
a woman like this as his mate and companion?

ضد را با ضد ایناس از کجا
با امام الناس نسناس از کجا

Whence familiarity between opposite and opposite?
Whence a *nasnas* (anthropoid ape) is with the Imam of mankind?"

باز او لاحول می‌کرد آتشین
کاعتراض من بر او کفر است و کین

Then again he was exclaiming fervidly, "God help me!
My impugning him is infidelity and enmity.

من که باشم با تصرفهای حق
که بر آرد نفس من اشکال و دق

Who am I, in view of God's exercising control,
that my carnal soul should raise difficulties and objections?"

باز نفسش حمله می‌آورد زود
زین تعرف در دلش چون کاه دود

But soon his carnal soul was returning to the attack—
in consequence of this acquaintance smoke in his straw-like heart—

که چه نسبت دیو را با جبرئیل
که بود با او به صحبت هم مقیل

Saying, "What affinity has the Devil with Gabriel,
that she should be his bedfellow in intercourse?

چون تواند ساخت با آزر خلیل
چون تواند ساخت با ره زن دلیل

How can Khalíl agree with Ázar?
How can a guide agree with a brigand?”

یافتن مرید مراد را و ملاقات او با شیخ نزدیك آن بیشه

How the disciple gained his wish and met the Shaykh near the forest.

اندر این بود او که شیخ نامدار
زود پیش افتاد بر شیری سوار

He was in this when suddenly the renowned Shaykh
appeared before him, riding on a lion.

شیر غران هیزمش را می‌کشید
بر سر هیزم نشسته آن سعید

The roaring lion carried his faggots,
while that blessed one sat on the top of them.

تازیانه‌ش مار نر بود از شرف
مار را بگرفته چون خرزن به کف

Because of the honour his whip was a fierce serpent:
he had grasped the serpent in his hand, like an ass-goad.

تو یقین می‌دان که هر شیخی که هست
هم سواری می‌کند بر شیر مست

Know for certain that likewise every Shaykh that exists
is riding on a furious lion.

گر چه آن محسوس و این محسوس نیست
لیك آن بر چشم جان ملبوس نیست

Although that and this are not perceived by the senses,
yet it is not concealed from the spiritual eye.

صد هزاران شیر زیر را نشان
پیش دیده‌ی غیب دان هیزم کشان

Under their thighs a hundred thousand lions carrying faggots
are before the eye that knows the Unseen;

لیك یك یك را خدا محسوس کرد
تا که بیند نیز او که نیست مرد

But God has made them visible singly,
in order that even he who is not a man may behold them.

دیدش از دور و بخندید آن خدیو
گفت آن را مشنو ای مفتون ز دیو

That prince saw him from afar and laughed and said,
“O you who are tempted, do not listen to it from the Devil.”

از ضمیر او بدانست آن جلیل
هم ز نور دل بلی نعم الدلیل

The venerable knew his secret thought by the light of the heart:
yea, it is an excellent guide.

خواند بر وی یك به یك آن ذو فنون
آن چه در ره رفت بر وی تا کنون

The master of mystical sciences recited to him in detail
all that had befallen him on his journey until now.

بعد از آن در مشکل انکار زن
بر گشاد آن خوش سراینده دهن

Afterwards that man of sweet discourse
opened his mouth on the difficult matter of his wife’s disbelief,

کآن تحمل از هوای نفس نیست
آن خیال نفس تست آن جا مه‌ایست

Saying, “My long-suffering is not from sensual desire;
that is a vain fancy of your carnal soul: do not take that standpoint.

گرنه صبرم می‌کشیدی بار زن
کی کشیدی شیر نر بیگار من

Unless my patience had endured the burden of my wife,
how should the fierce lion have endured the labour of me?

اشتران بختیم اندر سبق
مست و بی‌خود زیر محملهای حق

I am Bactrian camels, in advance, intoxicated
and beside myself under the panniers of God.

من نیم در امر و فرمان نیم خام
تا بیندیشم من از تشنیع عام

I am not half-raw in the order and command,
that I should take any thought of revilement by the public.

عام ما و خاص ما فرمان اوست
جان ما بر رو دوان جویان اوست

My public and my private is His command:
my spirit is running on its face in search of Him.

فردی ما جفتی ما نه از هواست
جان ما چون مهره در دست خداست

My being single or wedded is not on account of sensual desire:
my spirit is like a die in the hand of God.

ناز آن ابله کشیم و صد چو او
نه ز عشق رنگ و نه سودای بو

I endure the disdain of that foolish and a hundred like her,
neither from love of colour nor passion for scent.

این قدر خود درس شاگردان ماست
کر و فر ملحمه‌ی ما تا کجاست

This much, indeed, is the lesson learned by my disciples;
unto what place the forward and backward movement of my battle!

تا کجا آن جا که جا را راه نیست
جز سنا برق مه الله نیست

Unto what place? Unto the place where Place finds no admittance,
and where nothing exists save the lightning-flash of the Moon of Allah.

از همه اوهام و تصویرات دور
نور نور نور نور نور نور

Far beyond all conceptions and imaginations,
the Light of light of light of light of light of light."

بهر تو گر پست کردم گفت و گو
تا بسازی با رفیق زشت خو

If I have made my discourse low for your sake,
in order that you may put up with an ill-natured companion,

تا کشی خندان و خوش بار حرج
از پی الصبر مفتاح الفرج

And smilingly and cheerfully bear the burden of distress,
because patience is the key to relief from pain.

چون بسازی با خسی این خسان
گردی اندر نور سنتها رسان

When you put up with the vileness of these vile folk
you will attain unto the light of the sunnas;

کانبیا رنج خسان بس دیده‌اند
از چنین ماران بسی پیچیده‌اند

For the prophets have often suffered affliction from the vile:
often have they writhed in anguish on account of such snakes.

چون مراد و حکم یزدان غفور
بود در قدمت تجلی و ظهور

Since in eternity it was the will and decree of God, the Forgiver,
to reveal and manifest Himself,

بی‌ز ضدی ضد را نتوان نمود
و آن شه بی‌مثل را ضدی نبود

Nothing can be shown without a contrary;
and there was no contrary to that incomparable King.

حکمت در إِنِّي جاعِلٌ فِي الْأَرْضِ خَلِيفَةً

The purpose in, "Lo, I will place a viceroy in the earth."

پس خلیفه ساخت صاحب سینه‌ای
تا بود شاهیش را آیینه‌ای

Therefore He made a viceroy, one having a heart;
to the end that he might be a mirror for His sovereignty;

پس صفای بی‌حدودش داد او
وانگه از ظلمت ضدش بنهاد او

So He endowed him with infinite purity,
and then set up against him a contrary of darkness.

دو علم بر ساخت اسپید و سیاه
آن یکی آدم دگر ابلیس راه

He made two banners, white and black:
one Adam, the other the Iblís of the Way.

در میان آن دو لشکرگاه زفت
چالش و پیکار آن چه رفت رفت

Between those two mighty camps combat and strife,
and there came to pass what came to pass.

همچنان دور دوم هابیل شد
ضد نور پاك او قابیل شد

Likewise in the second period Abel arose,
and Cain became the antagonist of his pure light.

همچنان این دو علم از عدل و جور
تا به نمرود آمد اندر دور دور

Even so these two banners of justice and iniquity
till in the course of time the period of Nimrod arrived.

ضد ابراهیم گشت و خصم او
و آن دو لشکر کین گزار و جنگ جو

He became the antagonist and adversary of Abraham,
and those two armies waged war and sought battle.

چون درازی جنگ آمد ناخوشش
فیصل آن هر دو آمد آتشش

When He was displeased with the prolongation of the strife,
His fire became the decision between the twain.

پس حکم کرد آتشی را و نکر
تا شود حل مشکل آن دو نفر

So He caused a fire to be His arbiter and servant,
in order that the difficulty of those two persons might be solved.

دور دور و قرن و قرن این دو فریق
تا به فرعون و به موسای شفیق

These two parties from period to period and from generation to generation,
down to Pharaoh and God fearing Moses,

سالها اندر میانشان حرب بود
چون ز حد رفت و ملولی می‌فزود

Between whom there was war for years.
When it passed bounds and was causing excessive weariness,

آب دریا را حکم سازید حق
تا که ماند کی برد زین دو سبق

God made the water of the sea His arbiter,
that it might be left which of these two should prevail.

همچنان تا دور و طور مصطفی
با ابو جهل آن سپهدار جفا

So till the period and time of Mustafá, with Abu Jahl,
the general of the army of iniquity.

هم نکر سازید از بهر ثمود
صیحه‌ای که جانشان را در ربود

Moreover He appointed a servant for Thamud,
the Cry that took away their lives.

هم نکر سازید بهر قوم عاد
زود خیز تیز رو یعنی که باد

Moreover He appointed a servant for the people of 'Ad,
one that rises quickly and moves rapidly, that is, the Wind.

هم نکر سازید بر قارون ز کین
در حلیمی این زمین پوشید کین

Moreover He appointed a discerning servant for Qarun:
He endured the graciousness of the Earth with enmity,

تا حلیمی زمین شد جمله قهر
برد قارون را و گنجش را به قعر

So that the graciousness of the Earth turned entirely to wrath,
and she bore Qarun and his treasure down to the abyss.

لقمه‌ای را کاو ستون این تن است
دفع تیغ جوع نان چون جوشن است

In the case of the food that is a pillar for this body,
bread is like a breastplate to repel the sword of hunger;

چون که حق قهری نهد در نان تو
چون خناق آن نان بگیرد در گلو

When God puts a wrath into your bread,
that bread will stick in your throat as if it were inflamed.

این لباسی که ز سرما شد مجیر
حق دهد او را مزاج زمهریر

This garment that protects you from the cold—
God gives it the temperature of intense frost,

تا شود بر تنت این جبه‌ی شگرف
سرد همچون یخ گزنده همچو برف

So that this greatcoat on your body
becomes cold as ice and biting as snow.

تا گریزی از وشق هم از حریر
زو پناه آری به سوی زمهریر

In order that you may flee from the fox-fur and silk
and take refuge from them with the intense cold.

تو دو قله نیستی یك قله‌ای
غافل از قصه‌ی عذاب ظله‌ای

You are not the two *qullas* (ewers), you are one ewer:
you have forgotten the chastisement inflicted by an overshadowing cloud.

امر حق آمد به شهرستان و ده
خانه و دیوار را سایه مده

In town and village, to house and wall
came the command of God, “Give no shade!

مانع باران مباش و آفتاب
تا بدان مرسل شدند امت شتاب

Do not ward off the rain and the sun!”
so that the people went in haste to that Apostle (Shu‘ayb),

که بمردیم اغلب ای مهتر امان
باقی‌اش از دفتر تفسیر خوان

Crying, “We are dead for the most part: mercy, O Prince!”
Read the rest of it in the book of commentary.

چون عصا را مار کرد آن چست دست
گر ترا عقلی است آن نکته بس است

Since that deft-handed One made the rod a serpent,
that instance is enough if you have any intelligence.

تو نظر داری و لیك امعانش نیست
چشمه‌ی افسرده است و کرده‌ایست

You possess consideration, but it does not go deep:
it is a frozen spring and has stopped.

زین همی‌گوید نگارنده‌ی فکر
که بکن ای بنده امعان نظر

Hence the Artist who depicts thoughts is saying,
“Consider deeply, O servant.”

آن نمی‌خواهد که آهن کوب سرد
لیك ای پولاد بر داود گرد

He does not mean, “Beat cold iron,”
but “O steel, and devote yourself to David.”

تن بمردت سوی اسرافیل ران
دل فسردت روبه خورشید روان

If your body is dead, resort to Isráfíl;
if your heart is frozen, repair to the sun of the Spirit.

در خیال از بس که گشتی مکتسی
نك به سوفسطایی بد ظن رسی

Inasmuch as you have wrapped yourself in the garment of phantasy,
lo, you will reach the evil-minded sophist.

او خود از لب خرد معزول بود
شد ز حس معزول و محروم از وجود

Truly he was dispossessed of the kernel Reason:
he was dispossessed of perception and deprived of experience.

هین سخن خا نوبت لب‌خوایی است
گر بگویی خلق را رسوایی است

Listen, O mouther, it is the hour for mumbling:
if you speak to the people, it is a shameful exposure.

چیست امعان چشمه را کردن روان
چون ز تن جان رست گویندش روان

What is *im’n* ? Causing the spring to flow:
when the spirit (*jan*) has escaped from the body, they call it *rawán*.

آن حکیمی را که جان از بند تن
باز رست و شد روان اندر چمن

The philosopher whose spirit was delivered from the bondage of the body
and began to wander (*rawan*)in the garden

دو لقب را او بر این هر دو نهاد
بهر فرق ای آفرین بر جانش باد

Bestowed two titles on these two in order to distinguish.
Oh, may his spirit be blest!

در بیان آن که بر فرمان رود
گر گلی را خار خواهد آن شود

Showing that if he who walks according to the command
wishes a rose to become a thorn, it will become that.

معجزه‌ی هود علیه السلام در تخلص مومنان امت به وقت نزول باد

The evidentiary miracle of Hud, on whom be peace, in the deliverance of the true believers of the community at the moment when the Wind descended.

مومنان از دست باد ضایره
جمله بنشستند اندر دایره

All the true believers, from the violence of the pernicious Wind,
seated themselves in the circle.

باد طوفان بود و کشتی لطف هو
بس چنین کشتی و طوفان دارد او

The Wind was the Flood, and His grace was the ship:
He has many such arks and floods.

پادشاهی را خدا کشتی کند
تا به حرص خویش بر صفها زند

God makes a king to be an ark,
to the end that he, by selfishness, may assault the ranks.

قصد شه آن نه که خلق ایمن شوند
قصدش آن که ملك گردد پای بند

The king's aim is not that the people should become safe;
his aim is that his kingdom should become a fetter.

آن خر آسی می‌دود قصدش خلاص
تا بیابد او ز زخم آن دم مناص

The ass that turns the mill is running along:
its aim is release, so that it may gain refuge from blows at that moment.

قصد او آن نه که آبی بر کشد
یا که کنجد را بدان روغن کند

Its aim is not to draw some water
or thereby to make sesame into oil.

گاو بشتابد ز بیم زخم سخت
نه برای بردن گردون و رخت

The ox hurries for fear of hard blows,
not for the purpose of taking the cart and baggage;

لیك دادش حق چنین خوف وجع
تا مصالح حاصل آید در تبع

But God put such fear of pain in him,
to the end that good results might be achieved in consequence.

همچنان هر کاسبی اندر دکان
بهر خود کوشد نه اصلاح جهان

Similarly, every shopkeeper works for himself,
not for the improvement of the world.

هر یکی بر درد جوید مرهمی
در تبع قایم شده زین عالمی

Every one seeks a plaster for his pain,
and in consequence of this a whole world is set in order.

حق ستون این جهان از ترس ساخت
هر یکی از ترس جان در کار باخت

God made of fear the pillar of this world:
because of fear everyone has devoted himself to work.

حمد ایزد را که ترسی را چنین
کرد او معمار اصلاح زمین

Praise be to God that on this wise
He has made a fear to be the architect and improvement of the world.

این همه ترسنده‌اند از نیك و بد
هیچ ترسنده نترسد خود ز خود

All these are afraid of good and evil:
none that is afraid is himself frightened by himself.

پس حقیقت بر همه حاکم کسی است
که قریب است او اگر محسوس نیست

In reality, then, the ruler over all is that One who is near,
though He is not perceived by the senses.

هست او محسوس اندر مکمنی
لیك محسوس حس این خانه نی

He is perceived in a certain hiding-place,
but not perceived by the sense of this house.

آن حسی که حق بر آن حس مظهر است
نیست حس این جهان آن دیگر است

The sense to which God is manifested is not the sense of this world;
it is another.

حس حیوان گر بدیدی آن صور
بایزید وقت بودی گاو و خر

If the animal sense perceived those forms
an ox or an ass would be the Bayazid of the time.

آن که تن را مظهر هر روح کرد
وان که کشتی را براق نوح کرد

He who made the body to be the theatre in which every spirit is manifested,
He who made the Ark to be the Buraq of Noah,

گر بخواهد عین کشتی را به خو
او کند طوفان تو ای نور جو

He, if He will, makes a very ark in character to be a flood for you,
O seeker of light.

هر دمت طوفان و کشتی ای مقل
با غم و شادیت کرد او متصل

At every moment, O man of little means,
He has conjoined with your grief and gladness an ark and a flood.

گر نبینی کشتی و دریا به پیش
لرزه‌ها بین در همه اجزای خویش

If you do not perceive the ark and the sea before you,
consider the tremors in all your limbs.

چون نبیند اصل ترسش را عیون
ترس دارد از خیال گونه گون

Since his eyes do not perceive the source of his fear,
he is affrighted by diverse kinds of phantasy.

مشت بر اعمی زند یك جلف مست
کور پندارد لگد زن اشتر است

A drunk boor strikes a blind man with his fist:
the blind man thinks it is a kicking camel,

ز انکه آن دم بانك اشتر می‌شنید
کور را گوش است آیینه، نه دید

Because at that moment he heard a camel's cry:
the ear, not the eye, is the mirror for the blind.

باز گوید کور نه این سنگ بود
یا مگر از قبه‌ای پر طنگ بود

Then again the blind man says, "No, it was a stone,
or perhaps it was from an echoing dome."

این نبود و او نبود و آن نبود
آن که او ترس آفرید اینها نمود

It was neither this nor that nor that:
He who created fear produced these.

ترس و لرزه باشد از غیری یقین
هیچ کس از خود نترسد ای حزین

Certainly fear and trembling are by another:
nobody is frightened by himself, O sorrowful man.

آن حکیمك وهم خواند ترس را
فهم کژ کردست او این درس را

The miserable philosopher calls fear "imagination" (*wahm*):
he has wrongly understood this lesson.

هیچ وهمی بی‌حقیقت کی بود
هیچ قلبی بی‌صحیحی کی رود

How should there be any imagination without reality?
How should any false coin pass without a genuine one?

کی دروغی قیمت آرد بی‌ز راست
در دو عالم هر دروغ از راست خاست

How should a lie fetch a price without truth?
Every lie in both worlds has arisen from truth.

راست را دید او رواجی و فروغ
بر امید آن روان کرد او دروغ

He saw the currency and prestige enjoyed by truth:
he set going the lie in hope of the same.

ای دروغی که ز صدقت این نواست
شکر نعمت گو مکن انکار راست

O lie, whose fortune is from veracity,
give thanks for the bounty and do not deny the truth!

از مفلسف گویم و سودای او
یا ز کشتیها و دریاهای او

Shall I speak of the philosopher and his mad fancy,
or of His ships and seas?

بل ز کشتیهاش کآن پند دل است
گویم از کل جزو در کل داخل است

Nay, of His arks, which are the spiritual counsel;
I will speak of the whole: the part is included in the whole.

هر ولی را نوح و کشتیبان شناس
صحبت این خلق را طوفان شناس

Know every saint to be a Noah and captain of the Ark;
know companionship with these people to be the Flood.

کم گریز از شیر و اژدرهای نر
ز آشنایان و ز خویشان کن حذر

Do not flee from lions and fierce dragons,
beware of friends and kinsmen.

در تلاقی روزگارت می‌برند
یادهاشان غایبی‌ات می‌چرند

They waste your time face to face,
and your recollections of them devour your absence.

چون خر تشنه خیال هر یکی
از قف تن فکر را شربت مکی

Like a thirsty ass, the image of each one
is licking up the sherbet of thought from the carafe of the body.

نشف کرد از تو خیال آن وشات
شبنمی که داری از بحر الحیات

The image of those talebearers has sucked out of you
the dew that you have from the Sea of Life.

پس نشان نشف آب اندر غصون
آن بود کآن می‌نجنبد در رکون

The sign, then, of the absorption of the water in the boughs
is that they are not moved to sway.

عضو حر شاخ تر تازه بود
می‌کشی هر سو کشیده می‌شود

The limb of him who is free is a moist fresh bough:
you pull it in any direction, it is pulled.

گر سبد خواهی توانی کردنش
هم توانی کرد چنبر گردنش

If you want a basket, you can make it;
you can also make its neck a hoop;

چون شد آن ناشف ز نشف بیخ خود
نآید آن سویی که امرش می‌کشد

When it has been sucked dry by the draining of its root,
it does not come in the direction to which command is pulling it.

پس بخوان قامُوا کُسالی از نبی
چون نیابد شاخ از بیخش طبی

Recite, then, from the *Qur'an they stand up languidly*,
when the bough gets no medicinal treatment from its root.

آتشین است این نشان کوته کنم
بر فقیر و گنج و احوالش زنم

This symbol is fiery, I will cut it short and resume the fakir and the treasure
and the circumstances connected with it.

آتشی دیدی که سوزد هر نهال
آتش جان بین کز او سوزد خیال

You have seen the fire that burns every sapling;
see the fire of the Spirit by which phantasy is burnt.

نه خیال و نه حقیقت را امان
زین چنین آتش که شعله زد ز جان

Neither for phantasy nor for reality is there any protection
against a fire like this which flamed forth from the Spirit.

خصم هر شیر آمد و هر روبه او
كُلُّ شَيْءٍ هالِكٌ إِلَّا وجهه

He is the adversary of every lion and every fox:
everything is perishing except His Face.

در وجوه و وجه او رو خرج شو
چون الف در بسم در رو درج شو

Go into His aspects and Face, become spent:
go in, become enveloped, like the *alif* in *bism*.

آن الف در بسم پنهان کرد ایست
هست او در بسم و هم در بسم نیست

In *bism* the *alif* has stayed hidden:
it is in *bism* and also it is not in *bism*.

همچنین جمله‌ی حروف گشته مات
وقت حذف حرف از بهر صلات

Such is the case with all the letters that disappear
when they are elided for the purpose of conjunctions.

او صله‌ست و بی و سین زو وصل یافت
وصل بی و سین الف را بر نتافت

The suppressed alif in *bism* is a *sila* and through it the *b* and the *s*
have attained to union: the union of the *b* and the *s* could not bear the *alif*.

چون که حرفی بر نتابد این وصال
واجب آید که کنم کوته مقال

Since this union cannot bear a single letter,
it behooves me to cut short the discourse.

چون یکی حرفی فراق سین و بی است
خامشی اینجا مهم تر واجبی است

Since a single letter is the cause of separation between the *s* and the *b*,
here silence is a most urgent duty.

چون الف از خود فنا شد مکتنف
بی و سین بی‌او همی‌گویند الف

When the *alif* has passed away from self-existence, taking shelter,
the *b* and the *s* say "*alif*" without it.

ما رَمَیْتَ إذْ رَمَیْتَ بی‌وی است
همچنین قَالَ اللّٰه از صمتش بجست

You did not throw when you threw are without him;
likewise *God said* sprang from his silence.

تا بود دار و ندارد او عمل
چون که شد فانی کند دفع علل

So long as a drug exists, it has no effect;
it removes diseases when it has perished.

گر شود بیشه قلم دریا مداد
مثنوی را نیست پایانی امید

If the forest should become pens and the ocean ink,
there is no hope of bringing the *Masnavi* to an end.

چار چوب خشت زن تا خاك هست
می‌دهد تقطیع شعرش نیز دست

So long as the Brick-maker's mould is earth,
the scansion of its poetry, too, will be kept up.

چون نماند خاك و بودش جف کند
خاك سازد بحر او چون کف کند

When earth remains no more and He dries its existence,
His sea when it foams will make earth.

چون نماند بیشه و سر در کشد
بیشه‌ها از عین دریا سر کشد

When the forest remains no more and disappears,
forests will raise their heads from the essence of the Sea.

بهر این گفت آن خداوند فرج
حدثوا عن بحرنا إذ لا حرج

Hence that Lord of relief said, "Relate Traditions from our Sea,
since there is no harm."

باز گرد از بحر و رو در خشك نه
هم ز لعبت گو که کودك راست به

Turn back from the Sea and set your face towards dry land:
talk only of the plaything, for it is better for the child,

تا ز لعبت اندك اندك در صبا
جانش گردد با یم عقل آشنا

So that in his boyhood, little by little beyond the plaything,
his spirit may become acquainted with the ocean of Reason.

عقل از آن بازی همی‌یابد صبی
گر چه با عقل است در ظاهر ابی

By means of that play the boy is acquiring reason,
though superficially it is repugnant.

کودك دیوانه بازی کی کند
جزو باید تا که کل را فی کند

How can a demented child play?
There must be a part in order that it may attain to the whole.

Returning to the Story of the dome and the treasure.

نك خیال آن فقیرم بی‌ریا
عاجز آورد از بیا و از بیا

Lo, the idea of that fakir with "Come! Come!"
has rendered me totally unable.

بانگ او تو نشنوی من بشنوم
ز انکه در اسرار هم راز وی‌ام

You do not hear his cry;
I hear it, because I am his confidant in my inmost thoughts.

طالب گنجش مبین خود گنج اوست
دوست کی باشد به معنی غیر دوست

Do not regard him as a seeker of the treasure; he is the treasure himself,
how should the lover in reality be other than the beloved?

سجده خود را می‌کند هر لحظه او
سجده پیش آینه‌ست از بهر رو

At even moment he is bowing down to himself:
the bowing is in front of the mirror for the sake of the face.

گر بدیدی ز آینه او یك پشیز
بی‌خیالی زو نماندی هیچ چیز

If he saw in the mirror a single mite without any phantasy,
nothing would be left of him.

هم خیالاتش هم او فانی شدی
دانش او محو نادانی شدی

Both his phantasies and he would vanish:
his know ledge would be obliterated in nescience.

دانشی دیگر ز نادانی ما
سر بر آوردی عیان که انی انا

From our nescience another knowledge would rise into clear view,
saying, "*Lo, I am*."

اسْجُدُوا لِآدَمَ ندا آمد همی
کآدمید و خویش بینیدش دمی

The call was coming—"*Bow down to Adam*, for you are Adam,
and for a moment see yourselves to be him."

احولی از چشم ایشان دور کرد
تا زمین شد عین چرخ لاجورد

He uncrossed their eyes,
so that the earth became identical with the azure heavens.

لا اله گفت و الا اللّٰه گفت
گشت لا الا اللّٰه و وحدت شکفت

He said, "*There is no god*," and He said, "*except God*":
not became *except God*, and Unity blossomed forth.

آن حبیب و آن خلیل با رشد
وقت آن آمد که گوش ما کشد

The time has come for that righteous beloved and dear friend
to pull my ear

سوی چشمه که دهان زینها بشو
آن چه پوشیدیم از خلقان مگو

Towards the fountain, saying, "Wash your mouth clean of these things:
do not tell that which we have concealed from the people.

ور بگویی خود نگردد آشکار
تو به قصد کشف گردی جرم دار

And if you tell, it will not become manifest,
you will be guilty of attempting to reveal it.

لیك من اینك بر ایشان می‌تنم
قائل این سامع این هم منم

But, mark, I am compassing them about:
I am at once the speaker and the hearer of this.

صورت درویش و نقش گنج گو
رنج کیشند این گروه از رنج گو

Tell of the form of the dervish and the picture of the treasure.
These folk are addicted to trouble: tell of trouble.

چشمه‌ی رحمت بر ایشان شد حرام
می‌خورند از زهر قاتل جام جام

The fountain of Mercy has become unlawful to them:
they are drinking cup after cup of deadly poison.

خاکها پر کرده دامن می‌کشند
تا کنند این چشمه‌ها را خشك بند

Having filled their skirts with clods,
they are taking them along in order to make a dam for these fountains.

کی شود این چشمه‌ی دریا مدد
مکتبس زین مشت خاك نیك و بد

How should this fountain, which is replenished by the Sea,
be stopped up by this good or bad folk's handful of earth?

لیك گوید با شما من بسته‌ام
بی‌شما من تا ابد پیوسته‌ام

But it says, 'With you, I am closed;
without you, I continue unto everlasting.' "

قوم معکوس‌اند اندر مشتها
خاك خوار و آب را کرده رها

The folk are perverted in their appetites:
eating earth and have left the water.

ضد طبع انبیا دارند خلق
اژدها را متکا دارند خلق

The people have a nature opposite to that of the prophets:
the people deem the dragon an object of reliance.

چشم بند ختم چون دانسته‌ای
هیچ دانی از چه دیده بسته‌ای

Inasmuch as you have known the eye-bandage whereby God seals,
do you know at all to what you have shut your eyes?

بر چه بگشادی بدل این دیده‌ها
یك به یك بئس البدل دان آن ترا

To what instead have you opened these eyes?
Know that in every respect it is a bad exchange for you.

لیك خورشید عنایت تافته ست
آیسان را از کرم دریافته ست

But the sun of favour has shone
and has graciously succoured them that despair.

نرد بس نادر ز رحمت باخته
عین کفران را انابت ساخته

He in His mercy has played a very marvellous game of backgammon:
He has made the essence of ingratitude to be a turning in repentance.

هم از این بد بختی خلق آن جواد
منفجر کرده دو صد چشمه‌ی وداد

Even from this ill-fatedness of the people that Bounteous One
has caused two hundred fountains of love to burst.

غنچه را از خار سرمایه دهد
مهره را از مار پیرایه دهد

He gives to the rose-bud a source in the thorn;
He gives to the snake-stone, from the snake, an ornamental quality.

از سواد شب برون آرد نهار
و ز کف معسر برویاند یسار

He brings forth day from the blackness of night
and makes ease to grow from the hand of him who suffers hardship.

آرد سازد ریگ را بهر خلیل
کوه با داود گردد هم رسیل

He makes sand into flour for Khalil;
the mountain becomes an accompanist to David.

کوه با وحشت در آن ابر ظلم
بر گشاید بانگ چنگ و زیر و بم

The solitary mountain amidst that cloud of darkness
opens the music of the harp and treble and bass,

خیز ای داود از خلقان نفیر
ترك آن کردی عوض از ما بگیر

" Arise, O David, you shunner of the people!
You have abandoned that: receive compensation from me."

انابت آن طالب گنج به حق تعالی بعد از طلب بسیار و عجز و اضطرار که ای ولی الاظهار تو کن این نهان را آشکار

How the seeker of the treasure, after having searched much and having been reduced to helplessness and despair, turned to God most High, saying, "O You to whom manifestation belongs, do You make this hidden thing evident!"

گفت آن درویش ای دانای راز
از پی این گنج کردم یاوه تاز

The dervish said, "O Knower of the secret,
I have run about in vain for the sake of this treasure.

زیو حرص و آز و مستعجل تگی
نی تانی جست و نی آهستگی

The devil of greed and cupidity and hurry
sought neither deliberation nor calmness.

من ز دیگی لقمه‌ای نندوختم
کف سیه کردم دهان را سوختم

I have not gained a morsel from any pot:
I have blackened my hand and burnt my mouth.

خود نگفتم چون در این ناموقنم
ز آن گره زن این گره را حل کنم

Truly, I did not say, 'Since I have no certainty in this,
I will untie this knot by Him who ties knots.'"

قول حق را هم ز حق تفسیر جو
هین مگو ژاژ از گمان ای سخت رو

Seek the exposition of God's Word from God:
do not talk nonsense from opinion, O hard man.

آن گره کاو زد همو بگشایدش
مهره کاو انداخت او بربایدش

The knot which He tied He also will loosen:
the die which He cast He will take off.

گر چه آسانت نمود آن سان سخن
کی بود آسان رموز من لدن

Although words of that sort seemed to you to be easy,
how should the esoteric symbols be easy?

گفت یا رب توبه کردم زین شتاب
چون تو در بستی تو کن هم فتح باب

He said, "O Lord, I repent of this haste:
since You have shut the door, do You also open the door.

بر سر خرقه شدن بار دگر
در دعاکردن بدم هم بی‌هنر

To go once more to the patched frock:
even in making invocation to God: I was devoid of merit.

کو هنر کو من کجا دل مستوی
این همه عکس تو است و خود توی

How have I any independent merit or personality or heart?
All these are the reflection of You, and You Yourself are.

هر شبی تدبیر و فرهنگم به خواب
همچو کشتی غرقه می‌گردد ز آب

Every night in sleep my forethought and knowledge become:
like a ship overwhelmed by the water.

خود نه من می‌مانم و نه آن هنر
تن چو مرداری فتاده بی‌خبر

Neither do I myself remain nor that merit:
my body lies unconscious like a carcass.

تا سحر جمله‌ی شب آن شاه علی
خود همی‌گوید الستی و بلی

The whole night until dawn
that exalted King is Himself uttering an '*Alast*' and '*Yea*.'

کو بلی گو جمله را سیلاب برد
یا نهنگی خورد کل را کرد و مرد

Where is anyone to say '*Yea*'? The flood has swept them all away,
or a leviathan has swallowed them all piecemeal.

صبحدم چون تیغ گوهر دار خود
از نیام ظلمت شب بر کشد

At morning tide, when He draws His sheeny sword
from the scabbard of the darkness of night,

آفتاب شرق شب را طی کند
این نهنگ آن خورده‌ها را قی کند

And the orient sun rolls up night,
this leviathan spews out all that it swallowed,

رسته چون یونس ز معده‌ی آن نهنگ
منتشر گردیم اندر بو و رنگ

And we, delivered like Jonah from the belly of that leviathan,
are dispersed into scent and colour.

خلق چون یونس مسبح آمدند
کاندر آن ظلمات پر راحت شدند

Like Jonah, the people give praise,
because they were restful in that darkness.

هر یکی گوید به هنگام سحر
چون ز بطن حوت شب آید به در

At the hour of dawn each one says,
when he comes forth from the belly of the Fish, Night,

کای کریمی که در آن لیل وحش
گنج رحمت بنهی و چندین چشش

'O Gracious One who deposits in lonesome Night
the treasure of Mercy and all these delicious experiences!

چشم تیز و گوش تازه تن سبك
از شب همچون نهنگ ذو الحبك

By means of Night, which resembles the scaly leviathan,
the eye keen, the ear fresh, and the body nimble?

از مقامات وحش رو زین سپس
هیچ نگریزیم ما با چون تو کس

Henceforth, with One like You,
we will never flee from positions of fearful aspect.

موسی آن را نار دید و نور بود
زنگیی دیدیم شب را حور بود

Moses deemed that to be fire, but it was light:
we regarded Night as a Negro, but it was a houri.

بعد از این ما دیده خواهیم از تو بس
تا نپوشد بحر را خاشاك و خس

After this, we beg of You the eye,
in order that sticks and straws may not conceal the Sea.

ساحران را چشم چون رست از عما
کف زنان بودند بی‌این دست و پا

When the eyes of magicians were delivered from blindness,
they were clapping their hands, deprived of these hands and feet.

چشم بند خلق جز اسباب نیست
هر که لرزد بر سبب ز اصحاب نیست

What bandages the people's eyes is nothing but means:
whoever trembles for means is not one of the Comrades.

لیك حق اصحاب و نااصحاب را
در گشاد و برد تا صدر سرا

But, O my comrades, God has opened the door to the Comrades
and led them to the high-seat in the palace.

با کفش نامستحق و مستحق
معتقان رحمت‌اند از بند رق

Through His hand the unworthy and the worthy
are freed by Mercy from the bonds of servitude.

در عدم ما مستحقان کی بدیم
که بر این جان و بر این دانش زدیم

During non-existence how were we worthy
to attain to this spirituality and knowledge?

ای بکرده یار هر اغیار را
وی بداده خلعت گل خار را

O You who have made every stranger friend,
and O You who have given the rose as a robe of honour to the thorn,

خاك ما را ثانیا پالیز کن
هیچ نی را بار دیگر چیز کن

Sift our dust a second time;
make nothing to be something once more!

این دعا تو امر کردی ز ابتدا
ور نه خاکی را چه زهره‌ی این بدی

You commanded this invocation from the beginning;
else how should a creature of dust have dared this?

چون دعامان امر کردی ای عجاب
این دعای خویش را کن مستجاب

Since—oh, wonder!—you commanded us to invoke You,
cause this invocation of You to be answered favourably.

شب شکسته کشتی فهم و حواس
نه امیدی مانده نه خوف و نه یاس

Night has wrecked the ship of understanding and senses:
no hope is left, nor fear nor despair.

برده در دریای رحمت ایزدم
تا ز چه فن پر کند بفرستدم

God has borne me into the sea of Mercy:
with what specialty He will fill me and send me.

آن یکی را کرده پر نور جلال
و آن دگر را کرده پر وهم و خیال

He fills one with the light of Majesty,
while He fills another with imagination and fancy.

گر به خویشم هیچ رای و فن بدی
رای و تدبیرم به حکم من بدی

If I had any judgement and skill by myself,
my judgement and forethought would be under my control;

شب نرفتی هوش بی‌فرمان من
زیر دام من بدی مرغان من

At night my consciousness would not go without my bidding,
and my birds would be under my trap.

بودمی آگه ز منزلهای جان
وقت خواب و بی‌هشی و امتحان

I should be aware of the stages of the soul at the time of sleep
and unconsciousness and tribulation.

چون کفم زین حل و عقد او تهی است
ای عجب این معجبی من ز کیست

Inasmuch as my hand is empty by this power of His to loosen and bind,
oh, I wonder, from whom comes this self-conceit of mine?

دیده را نادیده خود انگاشتم
باز زنبیل دعا برداشتم

I have even deemed that what I saw was not seen'
and I have again held up the basket of invocation.

چون الف چیزی ندارم ای کریم
جز دلی دل تنگـتر از چشم میم

Like *alif*, I possess nothing, O Gracious One,
except a heart more constricted with anguish than the eye of *mim*.

این الف وین میم ام بود ماست
میم ام تنگ است الف زو نر گداست

This *alif* and this *mim* are the mother (*umm*) of our existence:
the *mim* of *umm* is narrow, and the *alif* is from it a sturdy beggar.

آن الف چیزی ندارد غافلی است
میم دل تنگ آن زمان عاقلی است

'*alif* possesses nothing' is forgetfulness;
the distressful *mim* is the time of rationality.

در زمان بی‌هشی خود هیچ من
در زمان هوش اندر پیچ من

During the time of unconsciousness I am nothing at all;
during the time of consciousness I am in torment.

هیچ دیگر بر چنین هیچی منه
نام دولت بر چنین پیچی منه

Do not lay another nothing upon a nothing like this;
do not put the name of 'fortune' upon a torment like this.

خود ندارم هیچ به سازد مرا
که ز وهم دارم است این صد عنا

Truly 'I possess nothing' suits me better,
since these hundred troubles arise from imagining that I possess.

در ندارم هم تو دارائیم کن
رنج دیدم راحت افزاییم کن

Just in the state where I possess nothing You act in sovereign fashion
towards me. I have suffered pain: Increase my pleasure.

هم در آب دیده عریان بیستم
بر در تو چون که دیده نیستم

I will just stand naked in tears at Your gate,
since I have no sight.

آب دیده‌ی بنده‌ی بی‌دیده را
سبزه‌ای بخش و نباتی زین چرا

Bestow on the tears of Your sightless slave
verdure and vegetation from this pasture;

ور نمانم آب آبم ده ز عین
همچو عینین نبی هطالتین

And if I leave no tears, Give me tears from an eye
like the two streaming eyes of the Prophet.

او چو آب دیده جست از جود حق
با چنان اقبال و اجلال و سبق

Since he, with all that high fortune and majesty and pre-eminence,
sought tears from the bounty of God,

چون نباشم ز اشك خون باریك ریس
من تهی دست قصور کاسه لیس

How should not I, an empty-handed destitute lick-platter,
spin fine webs of blood-stained tears?

چون چنان چشم اشك را مفتون بود
اشك من باید که صد جیحون بود

Inasmuch as an eye like that is enamoured of tears,
it behooves my tears to be a hundred great rivers."

قطره‌ای ز آن زین دو صد جیحون به است
که بدان یك قطره انس و جن برست

A single drop of those is better than these two hundred great rivers,
for by that single drop mankind and the Jinn were saved.

چون که باران جست آن روضه‌ی بهشت
چون نجوید آب شوره خاك زشت

Since that Garden of Paradise sought rain,
how should not the foul briny soil seek water?

ای اخی دست از دعاکردن مدار
با اجابت یا رد اویت چه کار

O comrade, do not refrain from invoking:
what business have you with His acceptance of rejection?

نان که سد و مانع این آب بود
دست از آن نان می‌بباید شست زود

Since bread was the barrier and obstacle to this water,
you must quickly wash your hands of that bread.

خویش را موزون و چست و سخته کن
ز آب دیده نان خود را پخته کن

Make yourself harmonious and congruous and balanced:
let your bread be baked well with tears.

آواز دادن هاتف مر طالب گنج را و اعلام کردن از حقیقت اسرار آن

How the Voice from heaven called to the seeker of the treasure and acquainted him with the truth of the mysteries thereof.

اندر این بود او که الهام آمدش
کشف شد این مشکلات از ایزدش

He was in this when inspiration came to him
and these difficulties were solved for him by God,

کاو بگفتت در کمان تیری بنه
کی بگفتندت که اندر کش تو زه

Saying, "It told you to put an arrow to the bow,
when were you told to pull the bowstring?

او نگفتت که کمان را سخت کش
در کمان نه گفت او نه پر کنش

It did not tell you to draw the bow hard: it bade you put to the bow,
not 'shoot with your full strength.'

از فضولی تو کمان افراشتی
صنعت قواسیی برداشتی

You, from vanity, raised the bow aloft
and brought to a high pitch the art of archery.

ترك این سخته کمانی رو بگو
در کمان نه تیر و پریدن مجو

Go; renounce this skill in drawing the strong-bow:
put the arrow to the bow and do not seek to draw to the full extent.

چون بیفتد بر کن آن جا می‌طلب
زور بگذار و به زاری جو ذهب

When it falls, dig up the spot and search:
abandon strength and seek the gold by means of piteous supplication."

آن چه حق است اقرب از حبل الورید
تو فگنده تیر فکرت را بعید

That which is real is nearer than the neck-artery;
you have shot the arrow of thought far afield.

ای کمان و تیرها بر ساخته
صید نزدیك و تو دور انداخته

O you who have provided yourself with bow and arrows,
the prey is near and you have shot far.

هر که دور اندازتر او دورتر
وز چنین گنج است او مهجورتر

The farther one shoots, the farther away
and more separated is he from a treasure like this.

فلسفی خود را از اندیشه بکشت
گو بدو کاو راست سوی گنج پشت

The philosopher killed himself with thinking:
let him run on, for his back is turned towards the treasure.

گو بدو چندان که افزون می‌دود
از مراد دل جداتر می‌شود

Let him run on: the more he runs, the more remote does he become
from the object of his heart's desire.

جاهَدُوا فِینا بگفت آن شهریار
جاهدوا عنا نگفت ای بی‌قرار

That King said, "*those who have striven in Us*":
He did not say, "*those who have striven away from Us,*" O restless one,

همچو کنعان کاو ز ننگ نوح رفت
بر فراز قله‌ی آن کوه زفت

As Canaan, who in disdain of Noah
went up to the top of that great mountain.

هر چه افزونتر همی‌جست او خلاص
سوی که می‌شد جداتر از مناص

The more he sought deliverance towards the mountain,
the more was he separated from the place of refuge,

همچو این درویش بهر گنج و کان
هر صباحی سخت‌تر جستی کمان

Like this dervish for the sake of the treasure and the mine
sought the bow more strongly every morning,

هر کمانی کاو گرفتی سخت‌تر
بود از گنج و نشان بد بخت‌تر

And the more strongly he gripped the bow each time,
the worse luck he had in respect of the treasure and the mark.

این مثل اندر زمانه جانی است
جان نادانان به رنج ارزانی است

This parable is of vital import in the world:
the soul of the ignorant is worthy of pain.

ز انکه جاهل ننگ دارد ز اوستاد
لاجرم رفت و دکانی نو گشاد

Inasmuch as the ignoramus disdains his teacher,
consequently he goes and opens a new shop.

آن دکان بالای استاد ای نگار
گنده و پر کژدم است و پر ز مار

O picture, that shop, over the teacher,
is stinking and full of scorpions and snakes.

زود ویران کن دکان و باز گرد
سوی سبزه و گلبنان و آب خورد

Quickly lay waste that shop and turn back to the greenery
and the rose-tress and the watering-place;

نه چو کنعان کاو ز کبر و ناشناخت
از که عاصم سفینه‌ی فوز ساخت

Not like Canaan, who from pride and ignorance
made of the "protecting" mountain a ship of safety.

علم تیر اندازی‌اش آمد حجاب
و آن مراد او را بده حاضر به جیب

His knowledge of archery became a veil to him,
while he had that object of desire present in his bosom.

ای بسا علم و ذکاوات و فطن
گشته ره رو را چو غول و راه زن

Oh, how often have knowledge and keen wits and understandings
become as the ghoul or brigand to the wayfarer!

بیشتر اصحاب جنت ابلهند
تا ز شر فیلسوفی می‌رهند

Most of those destined for Paradise are simpletons,
so that they escape from the mischief of philosophy.

خویش را عریان کن از فضل و فضول
تا کند رحمت به تو هر دم نزول

Strip yourself of learning and vanity,
in order that mercy may descend on you at every moment.

زیرکی ضد شکست است و نیاز
زیرکی بگذار و با گولی بساز

Cleverness is the opposite of abasement and supplication:
give up cleverness and sort with stupidity.

زیرکی دان دام برد و طمع و گاز
تا چه خواهد زیرکی را پاك باز

Know that cleverness is a trap for gaining victory and ambition
and a scarecrow: why should the pure devotee wish to be clever?

یرکان با صنعتی قانع شده
ابلهان از صنع در صانع شده

The clever ones are content with an ingenious device;
the simple ones have gone from the artifice to rest in the Artificer,

ز انکه طفل خرد را مادر نهاد
دست و پا باشد نهاده بر کنار

Because at breakfast time
a mother will have laid the little child's hands and feet on her bosom.

حکایت آن سه مسافر مسلمان و ترسا و جهود که به منزل قوتی یافتند و ترسا و جهود سیر بودند گفتند این قوت را فردا خوریم مسلمان صایم بود گرسنه ماند از آن که مغلوب بود

Story of the three travellers—a Moslem, a Christian, and a Jew— who obtained some food at a hostelry. The Christian and the Jew had already eaten their fill, so they said, "Let us eat this food to-morrow." The Moslem was fasting, and he remained hungry because he was overpowered.

ك حکایت بشنو اینجا ای پسر
تا نگردی ممتحن اندر هنر

Here listen to a story, O son,
in order that you may not suffer affliction in talent.

آن جهود و مومن و ترسا مگر
همرهی کردند با هم در سفر

As it happened, a Jew and a true believer
and a Christian travelled together on a journey.

با دو گمره همره آمد مومنی
چون خرد با نفس و با آهرمنی

A true believer travelled along with two miscreants,
like reason with a carnal soul and Devil.

مرغزی و رازی افتند از سفر
همره و هم سفره پیش همدگر

In travel the man of Merv and the man of Rayy
meet one another as companions on the road and at table.

در قفس افتند زاغ و جغد و باز
جفت شد در حبس پاك و بی‌نماز

Crow and owl and falcon come into the cage:
the holy and the irreligious become mates in prison.

کرده منزل شب به یك کاروانسرا
اهل شرق و اهل غرب و ما ورا

At night Easterners and Westerners and Transoxanians
make their abode in the same caravanseray.

مانده در کاروانسرا خرد و شگرف
روزها با هم ز سرما و ز برف

Small and great remain together for days in the caravanseray
because of frost and snow.

چون گشاده شد ره و بگشاد بند
بگسلند و هر یکی جایی روند

As soon as the road is opened and the obstacle removed,
they separate and everyone goes in a direction.

چون قفس را بشکند شاه خرد
جمع مرغان هر یکی سویی پرد

When sovereign Reason breaks the cage,
all the birds fly away, each one to a quarter.

پر گشاید پیش از این پر شوق و باد
در هوای جنس خود سوی معاد

Before this each one, full of longing and lament,
spreads its wings towards its destination, in desire for its mate.

پر گشاید هر دمی با اشك و آه
لیك پریدن ندارد روی و راه

At every moment it spreads its wings with tears and sighs,
but it has no room or way to fly.

راه شد هر یك پرد مانند باد
سوی آن کز یاد آن پر می‌گشاد

Way is made, each one flies like the wind
towards that in remembrance of which it spread its wings.

آن طرف که بود اشك و آه او
چون که فرصت یافت باشد راه او

Its way, when it gains the opportunity,
is towards the region whither its tears and sighs were.

در تن خود بنگر این اجزای تن
از کجاها گرد آمد در بدن

Consider your own body:
from what places were these corporeal parts collected in the body—

آبی و خاکی و بادی و آتشی
عرشی و فرشی و رومی و کشی

Watery and earthen and airy and fiery,
celestial and terrestrial, of Rum and of Kash.

از امید عود هر یك بسته طرف
اندر این کاروانسرا از بیم برف

In this caravanseray one and all, from fear of the snow,
have closed their eyes to the hope of returning.

برف گوناگون جمود هر جماد
در شتای بعد آن خورشید داد

The various snows are the congealing of every inanimate thing
in the winter of farness from that Sun of justice.

چون بتابد تف آن خورشید خشم
کوه گردد گاه ریگ و گاه پشم

When the heat of the angry Sun flames,
the mountain becomes now sand and now wool.

در گداز آید جمادات گران
چون گداز تن به وقت نقل جان

The gross inanimate things dissolve,
like the dissolution of the body at the hour of the spirit's departure.

چون رسیدند این سه همره منزلی
هدیه‌شان آورد حلوا مقبلی

When these three fellow-travellers arrived at a certain hostelry,
a man of fortune brought them *halwá* as a gift.

برد حلوا پیش آن هر سه غریب
محسنی از مطبخ انی قریب

A benefactor brought to the three strangers
halwá from the kitchen of *Lo, I am near*.

نان گرم و صحن حلوای عسل
برد آن که در ثوابش بود امل

One who had expectation of the reward
brought warm bread and a dish of *halwá* made with honey.

الکیاسه و الادب لاهل المدر
الضیافة و القری لاهل الوبر

Intelligence and culture are characteristic of townsmen;
hospitality and entertainment are characteristic of tent-dwellers.

الضیافة للغریب و القری
ودع الرحمن فی اهل القری

The Merciful has implanted hospitality to strangers
and entertainment in the villagers.

کل یوم فی القری ضیف حدیث
ما له غیر الاله من مغیث

Every day in the villages there is a new guest
who has none to help him except God.

کل لیل فی القری وفد جدید
ما لهم ثم سوی الله محید

Every night in the villages are new-comers
who have no refuge there save God.

تخمه بودند آن دو بیگانه ز خور
بود صایم روز آن مومن مگر

The two aliens were surfeited with food and suffering from indigestion;
the true believer, as it happened, was fasting day.

چون نماز شام آن حلوا رسید
بود مومن مانده در جوع شدید

At the evening prayer, when the *halwá* arrived,
the true believer was reduced to extreme hunger.

آن دو کس گفتند ما از خور پریم
امشبش بنهیم و فردایش خوریم

The two said, "We have eaten our fill:
let us put it away to-night and eat it tomorrow.

صبر گیریم امشب از خور تن زنیم
بهر فردا لوت را پنهان کنیم

To-night let us practise self-denial and refrain from food;
let us hide the dainty for to-morrow."

گفت مومن امشب این خورده شود
صبر را بنهیم تا فردا بود

The true believer said, "Let this be eaten to-night;
let us put away self-denial till to-morrow."

پس بدو گفتند زین حکمت‌گری
قصد تو آن است تا تنها خوری

Then they said to him, "Your purpose in this wisdom-mongering
is that you may eat it by yourself."

گفت ای یاران نه که ما سه تنیم
چون خلاف افتاد تا قسمت کنیم

"O my friends," said he, "are not we three persons?
Since disagreement has occurred, let us share.

هر که خواهد قسم خود بر جان زند
هر که خواهد قسم خود پنهان کند

Let him who wishes take his own share to his heart;
let him who wishes put his share in hiding."

آن دو گفتندش ز قسمت در گذر
گوش کن قسام فی النار از خبر

The two said to him, "Abandon sharing:
give ear to 'The sharer is in Hell-fire' from the Traditions."

گفت قسام آن بود کاو خویش را
کرد قسمت بر هوا و بر خدا

He replied, "The sharer is he that has shared himself
between sensuality and God."

ملك حق و جمله قسم اوستی
قسم دیگر را دهی دو گوستی

You are God's property and His share entirely:
you give the share to another, you are a dualist.

این اسد غالب شدی هم بر سگان
گر نبودی نوبت آن بد رگان

This lion would have prevailed over the curs,
if it had not been the turn of those evil-natured ones.

قصدشان آن کآن مسلمان غم خورد
شب بر او در بی‌نوایی بگذرد

It was their intention that the Moslem should suffer pain
and pass the night in want of food.

بود مغلوب او به تسلیم و رضا
گفت سمعا طاعه اصحابنا

He was overpowered: he said, with resignation and acquiescence,
"My friends, I hear and obey."

پس بخفتند آن شب و برخاستند
بامدادان خویش را آراستند

So they slept that night,
and in the morning they rose and dressed themselves,

روی شستند و دهان و هر یکی
داشت اندر ورد راه و مسلکی

And washed their faces and mouths;
and each one had a method and practice in his devotions.

یك زمانی هر کسی آورد رو
سوی ورد خویش از حق فضل جو

For a while each one applied himself to his devotions,
seeking favour from God.

مومن و ترسا جهود و گبر و مغ
جمله را رو سوی آن سلطان الغ

True believer and Christian, Jew and Guebre and Magi—
the faces of them all are towards that mighty Sultan.

بلکه سنگ و خاك و کوه و آب را
هست واگشت نهانی با خدا

Nay, stone and earth and mountain and water
have their invisible recourse to God.

این سخن پایان ندارد هر سه یار
رو به هم کردند آن دم یاروار

This topic is infinite.
At that time the three companions looked on one another friendlily,

آن یکی گفتا که هر یك خواب خویش
آن چه دید او دوش گو آور به پیش

And one said,
"Let each relate what he dreamed last night.

هر که خوابش بهتر این را او خورد
قسم هر مفضول را افضل برد

Let him who had the best dream eat this:
let the most excellent carry off the share of every one that is excelled."

آن که اندر عقل بالاتر رود
خوردن او خوردن جمله بود

He who mounts highest in reason—
his eating is the eating of all.

فوق آمد جان پر انوار او
باقیان را بس بود تیمار او

His luminous spirit is supreme:
it is enough for the rest of them to tend him.

عاقلان را چون بقا آمد ابد
پس به معنی این جهان باقی بود

Since those endowed with reason endure forever,
in reality this world is enduring forever.

پس جهود آورد آن چه دیده بود
تا کجا شب روح او گردیده بود

Then the Jew related his dream
whither his spirit had wandered during the night.

گفت در ره موسی‌ام آمد به پیش
گربه بیند دنبه اندر خواب خویش

He said, “Moses met me on the way,
‘the cat sees a fat sheep’s tail in her dreams.’

در پی موسی شدم تا کوه طور
هر سه‌مان گشتیم ناپیدا ز نور

I followed Moses to Mt Sinai:
in the Light all three of us vanished.

هر سه سایه محو شد ز آن آفتاب
بعد از آن ز آن نور شد یك فتح باب

All three shadows disappeared in the Sun;
after that, there came from the Light an opening of the door.

نور دیگر از دل آن نور رست
پس ترقی جست آن ثانیش چست

From the heart of that Light another Light sprang up,
and then the second quickly sought to transcend it.

هم من و هم موسی و هم کوه طور
هر سه گم گشتیم ز آن اشراق نور

Both I and Moses and also Mt Sinai, we were lost, all three,
in that effulgence of the Light.

بعد از آن دیدم که که سه شاخ شد
چون که نور حق در او نفاخ شد

After that, I saw the mountain break into three pieces
when the Light of God surged upon it.

وصف هیبت چون تجلی زد بر او
می‌گسست از هم همی‌شد سو به سو

When the Attribute of Majesty was revealed to it,
it burst asunder in every direction.

آن یکی شاخ که آمد سوی یم
گشت شیرین آب تلخ همچو سم

One piece of the mountain fell towards the sea,
and the water bitter as poison was made sweet.

آن یکی شاخش فرو شد در زمین
چشمه‌ی دارو برون آمد معین

One piece thereof sank into the earth,
and a medicinal spring of running water gushed forth,

که شفای جمله رنجوران شد آب
از همایونی وحی مستطاب

So that its water became a cure for all the sick
by the blessedness of the goodly revelation.

آن یکی شاخ دگر پرید زود
تا جوار کعبه که عرفات بود

The other piece flew at once to the neighbourhood of the Ka‘ba
where ‘Arafat was.

باز از آن صعقه چو با خود آمدم
طور بر جا بد نه افزون و نه کم

When I came back to myself out of that swoon,
Sinai was in its place, neither greater nor less;

لیك زیر پای موسی همچو یخ
می‌گدازید او نماندش شاخ و شخ

But under the foot of Moses it was melting like ice:
no spur or peak of it remained.

با زمین هموار شد که از نهیب
گشت بالایش از آن هیبت نشیب

The mountain was levelled to the earth by terror:
it was turned upside down by that awful Majesty.

باز با خود آمدم ز آن انتشار
باز دیدم طور و موسی برقرار

After that scattering I came to myself again
and saw that Sinai and Moses were unchanged,

و آن بیابان سر به سر در ذیل کوه
پر خلایق شکل موسی در وجوه

And that the desert skirting the mountain was filled from end to end
with people resembling Moses in their faces.

چون عصا و خرقه‌ی او خرقه‌شان
جمله سوی طور خوش دامن کشان

Their mantles were like his staff and mantle:
all were speeding joyously towards Sinai.

جمله کفها در دعا افراخته
نغمه‌ی أَرِنِي به هم در ساخته

All had lifted their hands in prayer
and struck up together the tune of *let me see You*.

باز آن غشیان چو از من رفت زود
صورت هر یك دگرگونم نمود

Again, as soon as the trance departed from me,
the form of each one seemed to me to be diverse.

انبیا بودند ایشان اهل ود
اتحاد انبیایم فهم شد

They were the prophets endowed with love:
the unity of the prophets was apprehended by me.

باز املاکی همی‌دیدم شگرف
صورت ایشان بد از اجرام برف

Again, I beheld some mighty angels:
their outward form was of bodies of snow;

حلقه‌ی دیگر ملایك مستعین
صورت ایشان به جمله آتشین

And another circle of angels asking help:
their outward form was wholly of fire."

زین نسق می‌گفت آن شخص جهود
بس جهودی کآخرش محمود بود

On this wise did the Jew tell:
there is many a Jew whose end was praiseworthy.

هیچ کافر را به خواری منگرید
که مسلمان مردنش باشد امید

Do not regard any infidel with contempt,
for there may be hope of his dying a Moslem.

چه خبر داری ز ختم عمر او
که بگردانی از او یك باره رو

What knowledge have you of the close of his life
that you should once avert your face from him?

بعد از آن ترسا در آمد در کلام
که مسیحم رو نمود اندر منام

Afterwards the Christian began to speak, saying,
"The Messiah appeared to me in my dream.

من شدم با او به چارم آسمان
مرکز و مثوای خورشید جهان

I went with him to the Fourth Heaven,
the centre and abode of the sun of this world.

خود عجبهای قلاع آسمان
نسبتش نبود به آیات جهان

Truly, the marvels of the citadels of Heaven
have no relation to the wonders of the world.

هر کسی دانند ای فخر البنین
که فزون باشد فن چرخ از زمین

Everyone knows, O pride of the sons,
that the artifice of the celestial sphere exceeds the earth."

حکایت اشتر و گاو و قچ که در راه بند گیاه یافتند هر یکی می‌گفت من خورم

Story of the camel and the ox and the ram who found a bunch of grass on the road, and each said, "I will eat it."

اشتر و گاو و قچی در پیش راه
یافتند اندر روش بندی گیاه

Whilst a camel, ox, and ram were going along,
they found a bunch of grass in front of the road.

گفت قچ بخش ار کنیم این را یقین
هیچ کس از ما نگردد سیر از این

The ram said, "If we divide this,
certainly none of us will get his fill of it;

لیك عمر هر که باشد بیشتر
این علف او راست اولی گو بخور

But whichever of us has lived longest has the best right to this fodder:
let him eat;

که اکابر را مقدم داشتن
آمده‌ست از مصطفی اندر سنن

For to give the foremost place to the seniors
has come from Mustafá among the practices observed by him,

گر چه پیران را در این دور لئام
در دو موضع پیش می‌دارند عام

Although, at this time when vile men hold sway,
the vulgar put forward the elders on two occasions,

یا در آن لوتی که آن سوزان بود
یا بر آن پل کز خلل ویران بود

Either in food that is burning hot,
or on a bridge that is by cracks in a state of ruin.

خدمت شیخی بزرگی قایدی
عام نآرد بی‌قرینه‌ی فاسدی

The vulgar do not pay homage to a venerable Shaykh and leader
without some mischievous idea associated.

خیرشان این است چه بود شرشان
قبحشان را باز دان از فرشان

This is their good: what must their evil be?
Distinguish their foulness from their fairness."

Parable

سوی جامع می‌شد آن یك شهریار
خلق را می‌زد نقیب و چوب دار

A king was going to the congregational mosque,
and the marshals and mace-bearers were beating the people off.

آن یکی را سر شکستی چوب زن
و آن دگر را بر دریدی پیرهن

The wielder of the stick would break the head of one
and tear to bits the shirt of another.

در میانه بی‌دلی ده چوب خورد
بی‌گناهی که برو از راه برد

A poor wretch amidst the throng received ten blows with the stick
without any offence. "Begone," they cried, "get out of the way!"

خون چکان رو کرد با شاه و بگفت
ظلم ظاهر بین چه پرسی از نهفت

Dripping blood, he turned his face to the king and said,
"Behold the manifest iniquity: why ask of that which is hidden?

خیر تو این است جامع می‌روی
تا چه باشد شر و وزرت ای غوی

This is your good: you are going to the mosque;
what must your evil and burden be, O misguided one?"

یك سلامی نشنود پیر از خسی
تا نپیچد عاقبت از وی بسی

The Pír never hears a salaam from a base fellow
without being exceedingly tormented by him in the end.

گرگ دریابد ولی را به بود
ز انکه دریابد ولی را نفس بد

If a wolf catch a saint, it is better than
that the saint should be caught by the wicked carnal soul,

ز انکه گرگ ار چه که بس استمگری است
لیکش آن فرهنگ و کید و مکر نیست

Because, though the wolf does great violence,
yet it has not the same knowledge and craft and cunning;

ور نه کی اندر فتادی او به دام
مکر اندر آدمی باشد تمام

Else how should it fall into the trap?
Cunning is complete in man.

گفت قچ با گاو و اشتر ای رفاق
چون چنین افتاد ما را اتفاق

The ram said to the ox and the camel,
"O comrades, since such a chance has come to us,

هر یکی تاریخ عمر ابدا کنید
پیرتر اولی است باقی تن زنید

Let each declare the date of his life: the oldest has the best right,
let the others suffer in silence.

گفت قچ مرج من اندر آن عهود
با قچ قربان اسماعیل بود

In those times," said the ram,
"my pasturage was with the ram that was sacrificed for Ishmael."

گاو گفتا بوده‌ام من سال خورد
جفت آن گاوی کش آدم جفت کرد

The ox said, "I am the advanced in years,
coupled with the ox that Adam yoked.

جفت آن گاوم کش آدم جد خلق
در زراعت بر زمین می‌کرد فلق

I am the yoke-fellow of the ox with which Adam,
the forefather of mankind, used to plough the earth in sowing."

چون شنید از گاو و قچ اشتر شگفت
سر فرو آورد و آن را بر گرفت

When the camel heard the ox and the ram he was amazed:
he lowered his head and picked up that.

در هوا برداشت آن بند قصیل
اشتر بختی سبك بی‌قال و قیل

Promptly, without any palaver,
the Bactrian camel raised the bunch of fresh barley in the air,

که مرا خود حاجت تاریخ نیست
کاین چنین جسمی و عالی گردنی است

Saying, "I, in sooth, need no chronology,
since I have such a body and high neck.

خود همه کس داند ای جان پدر
که نباشم از شما من خردتر

Indeed everyone knows, O father's darling,
that I am not smaller than you.

داند این را هر که ز اصحاب نهاست
که نهاد من فزون تر از شماست

Whoever is one of those possessed of intelligence knows this,
that my nature is superior to yours."

جملگان دانند کاین چرخ بلند
هست صد چندان که این خاك نژند

"All know that this lofty heaven
is a hundred times as great as this low earth.

کو گشاد رقعه‌های آسمان
کو نهاد بقعه‌های خاکدان

How can the wide expanse of the celestial domains
be compared with the character of the terrestrial regions?"

جواب گفتن مسلمان آن چه دید به یارانش جهود و ترسا و حسرت خوردن ایشان

How the Moslem in reply told his companions, the Jew and the Christian, what he had seen, and how they were disappointed.

پس مسلمان گفت ای یاران من
پیشم آمد مصطفی سلطان من

Then the Moslem said, "O my friends,
Mustafá came to me, my sovereign,

پس مرا گفت آن یکی بر طور تاخت
با کلیم حق و نرد عشق باخت

And said to me, 'that one has sped to Sinai with him to whom God spoke,
and has played the game of love;

و آن دگر را عیسی صاحب قران
برد بر اوج چهارم آسمان

And the other has been carried by Jesus, the Lord of happy star,
to the zenith of the Fourth Heaven.

خیز ای پس مانده‌ی دیده ضرر
باری آن حلوا و یخنی را بخور

Arise, O you who have been left behind and have suffered injury,
at least eat up the sweetmeat and comfit!

آن هنرمندان پر فن راندند
نامه‌ی اقبال و منصب خواندند

Those (two) talented and accomplished men have pushed forward
and have read the book of fortune and honour.

آن دو فاضل فضل خود دریافتند
با ملایك از هنر دربافتند

Those two eminent men have attained to their eminence and because
of their talents have mingled with the angels.

ای سلیم گول واپس مانده هین بر جه و بر کاسه‌ی حلوا نشین	Listen, O foolish simpleton who have been left behind, jump up and seat yourself beside the bowl of *halwá*!'"
پس بگفتندش که آن گه تو حریص ای عجب خوردی ز حلوای خبیص	Thereupon they said to him, "Then, you greedy fellow, have you made a meal of the *halwá* and *khabís*? Oh, an astonishing thing!"
گفت چون فرمود آن شاه مطاع من که بودم تا کنم ز آن امتناع	He replied, "When that sovereign who is obeyed gave the order, who was I that I should resist it?
تو جهود از امر موسی سرکشی گر بخواند در خوشی یا ناخوشی	Will you, Jew, rebel against the command of Moses if he summons you in a fair cause or a foul?
تو مسیحی هیچ از امر مسیح سر توانی تافت در خیر و قبیح	Can you, Christian, ever spurn the command of Christ for good or evil?
من ز فخر انبیا سرچون کشم خورده‌ام حلوا و این دم سر خوشم	How, should I rebel against the Glory of the prophets? I have eaten the *halwá* and now I am happy."
پس بگفتندش که و الله خواب راست تو بدیدی وین به از صد خواب ماست	Then they said to him, "By God, you have dreamed a true dream, and it is better than a hundred dreams of ours.
خواب تو بیداری است ای بو بطر که به بیداری عیانستش اثر	Your dreaming is waking, O gleeful one, for its effect is made evident by waking."
در گذر از فضل و از جلدی و فن کار خدمت دارد و خلق حسن	Abandon eminence and energy and skill: what matters is service and a goodly disposition.
بهر این آوردمان یزدان برون ما خلقت الإنس إلا یعبدون	For this God brought us forth: "*I did not create mankind except to serve Me.*"
سامری را آن هنر چه سود کرد کآن فن از باب اللهش مردود کرد	How did that knowledge profit Sámirí, whom the skill banished from God's door?
چه کشید از کیمیا قارون ببین که فرو بردش به قعر خود زمین	What did Qárún gain by his alchemy? See how the earth bore him down to its abyss.
بو الحکم آخر چه بر بست از هنر سر نگون رفت او ز کفران در سقر	What, after all, did Bu 'l-Hakam get from knowledge? On account of his unbelief he went headlong into Hell.
خود هنر آن دان که دید آتش عیان نه گپ دل علی النار الدخان	Know that knowledge consists in seeing fire plainly, not in prating that smoke is evidence of fire.
ای دلیلت گنده‌تر پیش لبیب در حقیقت از دلیل آن طبیب	O you whose evidence in the eyes of the Sage is really more stinking than the evidence of the physician,
چون دلیلت نیست جز این ای پسر گوه می‌خور در گمیزی می‌نگر	Since you have no evidence but this, O son, eat dung and inspect urine!
ای دلیل تو مثال آن عصا در کفت دل علی عیب العمی	O you whose evidence is like the staff in your hand indicate that you suffer from blindness,
غلغل و طاق و طرنب و گیر و دار که نمی‌بینم مرا معذور دار	Noise and pompous talk and assumption of authority, "I cannot see: excuse me."

منادی کردن سید ملك ترمد که هر که در سه یا چهار روز به سمرقند روند به فلان مهم خلعت و اسب و غلام و کنیزك و چندین زر دهم، و شنیدن دلقك خبر این منادی در ده و آمدن به اولاقی نزد شاه که من باری نتوانم رفتن

How the Sayyid, the King of Tirmid, proclaimed that he would give robes of honour and horses and slave-boys and slave-girls and a large sum in gold to anyone who would go on urgent business to Samarkand in three or four days; and how Dalqak, having heard the news of this proclamation in the country, came post-haste to the king, saying, "I, at all events, cannot go."

سید ترمد که آن جا شاه بود
مسخره‌ی او دلقك آگاه بود

The sagacious Dalqak was the buffoon of the Sayyid of Tirmid,
who reigned in that place.

داشت کاری در سمرقند او مهم
جست الاقی تا شود او مستتم

He had an urgent affair in Samarkand,
and wanted a courier in order that he might conclude it.

زد منادی هر که اندر پنج روز
آردم ز آن جا خبر بدهم کنوز

He proclaimed that he would bestow treasures
on any one who should bring him news from there in five days.

دلقك اندر ده بد و آن را شنید
بر نشست و تا به ترمذ می‌دوید

Dalqak was in the country and heard of that:
he mounted and galloped to Tirmid.

مرکبی دو اندر آن ره شد سقط
از دوانیدن فرس را ز آن نمط

Two horses dropped on the way
because of his galloping in that manner.

پس به دیوان در دوید از گرد راه
وقت ناهنگام ره جست او به شاه

Then, from the dust of the road, he ran into the council-chamber
and demanded admission to the king at an untimely hour.

فجفجی در جمله‌ی دیوان فتاد
شورشی در وهم آن سلطان فتاد

A whispered rumour arose in the council
and the Sultan became agitated.

خاص و عام شهر را دل شد ز دست
تا چه تشویش و بلا حادث شده‌ست

The hearts of the nobles and populace of the city were stricken with panic,
what disturbance and calamity had occurred,

یا عدوی قاهری در قصد ماست
یا بلایی مهلکی از غیب خاست

"Either a conquering enemy is about to attack us
or a deadly calamity has emerged from the Unseen,

که زده دلقك به سیران درشت
چند اسب تازی اندر راه کشت

For Dalqak, riding hard from the country
has killed several Arab horses on the way."

جمع گشته بر سرای شاه خلق
تا چرا آمد چنین اشتاب دلق

The people gathered at the king's palace,
wondering why Dalqak had come in such a hurry.

از شتاب او و فحش اجتهاد
غلغل و تشویش در ترمد فتاد

Because of his haste and the enormity of his exertions,
tumult and commotion arose in Tirmid;

آن یکی دو دست بر زانو زنان
و آن دگر از وهم وا ویلا کنان

One man beating both hands against his knee,
while another, from presentiment of evil, was uttering woeful cries.

از نفیر و فتنه و خوف نکال
هر دلی رفته به صد کوی خیال

On account of the hubbub and distraction and the dread of punishment
every heart went to a hundred streets of phantasy.

هر کسی فالی همی‌زد از قیاس
تا چه آتش اوفتاد اندر پلاس

Everyone was taking an omen
by conjecture what had set the rug on fire.

راه جست و راه دادش شاه زود
چون زمین بوسید گفتش هی چه بود

He sought admission and the king at once granted it to him.
When he kissed the earth, the king said to him, "Hey, what's the matter?"

هر که می‌پرسید حالی ز آن ترش
دست بر لب می‌نهاد او که خمش

Whenever anyone asked that sour-faced man for some particulars,
he laid his hand on his lips as though to say "Hush!"

وهم می‌افزود زین فرهنگ او
جمله در تشویش گشته دنگ او

Apprehension was increased by his gravity:
all were perplexed and dumbfounded by him.

کرد اشارت دلق کای شاه کرم
یك دمی بگذار تا من دم زنم

Dalqak made a gesture, as though to say,
"O gracious king, let me have a moment to take breath,

تا که باز آید به من عقلم دمی
که فتادم در عجایب عالمی

That my wits may once come back to me,
for I am fallen into a marvellous state."

بعد یك ساعت که شه از وهم و ظن
تلخ گشتش هم گلو و هم دهن

After a little while, during which both the throat and the mouth of the king
were made bitter by foreboding and surmise—

که ندیده بود دلقك را چنین
که از او خوشتر نبودش همنشین

Because he had never seen Dalqak like this;
for there was no companion more agreeable to him than he;

دایما دستان و لاغ افراشتی
شاه را او شاد و خندان داشتی

He was always bringing up stories and jests
and keeping the king in merriment and laughter.

آن چنان خندانش کردی در نشست
که گرفتی شه شکم را با دو دست

When sitting he used to make him laugh
so that the king would grip his belly with both hands;

که ز زور خنده خوی کردی تنش
رو در افتادی ز خنده کردنش

And his body sweated from the violence of his laughter
and he would fall on his face with laughing.

باز امروز این چنین زرد و ترش
دست بر لب می‌زند کای شه خمش

To-day, on the contrary, he, pale and grim like this,
is laying his hand on his lips as though to say, "Hush, O King!"

وهم در وهم و خیال اندر خیال
شاه را تا خود چه آید از نکال

Foreboding on foreboding and fancy on fancy
to the king what chastisement would come,

که دل شه با غم و پرهیز بود
ز انکه خوارزمشاه بس خون‌ریز بود

For the king's heart was anxious and alarmed
because the Khwárizmsháh was very bloodthirsty,

بس شهان آن طرف را کشته بود
یا به حیله یا به سطوت آن عنود

And that perverse had killed many kings in that region
either by craft or violence.

این شه ترمد از او در وهم بود
و ز فن دلقك خود آن وهمش فزود

This King of Tirmid was apprehensive of him,
and his apprehension was increased by the artifice of Dalqak.

گفت زوتر باز گو تا حال چیست
این چنین آشوب و شور تو ز کیست

He said, "Be quick! Tell what is the matter.
Who is the cause of your being so perturbed and agitated?"

گفت من در ده شنیدم آن که شاه
زد منادی بر سر هر شاه راه

He replied, "I heard in the country
that the king had proclaimed on every highway

که کسی خواهم که تازد در سه روز
تا سمرقند و دهم او را کنوز

That he required someone to run to Samarkand in three days
and would bestow treasures.

من شتابیدم بر تو بهر آن
تا بگویم که ندارم آن توان

I hurried to you in order to say
that I am not able to do it.

این چنین جستی نیاید از چو من
باری این اومید را بر من متن

For one like me such agility is impossible:
at all events do not expect this of me."

گفت شه لعنت بر این زودیت باد
که دو صد تشویش در شهر اوفتاد

"Curse your hurry!" cried the king;
"for a hundred confusions have arisen in the city.

از برای این قدر ای خام ریش
آتش افکندی در این مرج و حشیش

For this trifle, O half-baked fool,
you have set fire to this meadow and hay?"

همچو این خامان با طبل و علم
که الاقانیم در فقر و عدم

Like these raw persons with drum and banner, saying,
"We are couriers in poverty and non-existence,"

لاف شیخی در جهان انداخته
خویشتن را بایزیدی ساخته

Boast far and wide of being Shaykhs
and make out that they have the rank of Bayazid,

هم ز خود سالك شده واصل شده
محفلی واکرده در دعوی‌کده

And, having travelled away from themselves and become united,
open a secret religious gathering in the abode of pretension.

خانه‌ی داماد پر آشوب و شر
قوم دختر را نبوده زین خبر

The bridegroom's house is full of turmoil and trouble;
the girl's family knows nothing about it.

ولوله که کار نیمی راست شد
شرطهایی که ز سوی ماست شد

An outcry, saying, "Half the affair is concluded:
the conditions that are on our side have been fulfilled.

خانه‌ها را روفتیم آراستیم
زین هوس سر مست و خوش برخاستیم

We have swept and garnished the rooms
and have risen up intoxicated and glad with this ardent desire."

ز آن طرف آمد یکی پیغام نی
مرغی آمد این طرف ز آن بام نی

Has any message come from over there? "No."
Has any bird come here from that roof? "No."

زین رسالات مزید اندر مزید
یك جوابی ز آن حوالیتان رسید

After these missives one on the top of another,
has any answer reached you from that neighbourhood?

نی و لیکن یار ما زین آگه است
ز انکه از دل سوی دل لا بد ره است

"No; but our Friend is acquainted with this,
because inevitably there is a way from heart to heart."

پس از آن یاری که اومید شماست
از جواب نامه ره خالی چراست

Why, then, is the way devoid of answer
to letter from the Friend who is your hope?

صد نشان است از سرار و از جهار
لیك بس کن پرده زین در بر مدار

There are a hundred signs, secret and manifest;
but desist, do not lift the curtain from this door.

باز رو تا قصه‌ی آن دلق گول
که بلا بر خویش آورد از فضول

Return to the story of that foolish Dalqak
who brought tribulation on himself by his silly meddling.

پس وزیرش گفت ای حق را ستن
بشنو از بنده‌ی کمینه یك سخن

Afterwards the vizier said to him,
"O Pillar of the Truth, hear a word from your humble slave.

دلقک از ده بهر کاری آمده‌ست
رای او گشت و پشیمانش شده‌ست

Dalqak came from the country on some enterprise;
his mind is changed and he has repented.

ز آب و روغن کهنه را نو می‌کند
او به مسخرگی برون شو می‌کند

He is making the old new with water and oil,
he is evading by means of buffoonery.

غمد را بنمود و پنهان کرد تیغ
باید افشردن مر او را بی‌دریغ

He has displayed the scabbard and concealed the sword:
he must be tortured without mercy.

پسته را یا جوز را تا نشکنی
نه نماید دل نه بدهد روغنی

Unless you break the pistachio or walnut,
it will neither reveal its heart nor give any oil.

مشنو این دفع وی و فرهنگ او
در نگر در ارتعاش و رنگ او

Do not listen to this skilful defence of his;
look at his trembling and his colour.

گفت حق سیماهم فی وجههم
ز انکه غماز است سیما و منم

God has said, '*Their mark is on their faces*,'
for the mark is an informer and tell-tale.

این معاین هست ضد آن خبر
که به شر بسرشته آمد این بشر

This ocular evidence is opposed to that story,
for this mankind is moulded of evil."

گفت دلقک با فغان و با خروش
صاحبا در خون این مسکین مکوش

"O Sahib," cried Dalqak, wailing and sobbing,
"do not endeavour to shed the blood of this miserable wretch.

بس گمان و وهم آید در ضمیر
کآن نباشد حق و صادق ای امیر

Many a thought and fancy that is not real and true
comes into the mind, O Prince.

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ است ای وزیر
نیست استم راست خاصه بر فقیر

Truly, some suspicion is a sin, O Vizier:
injustice is not right, especially to a poor man.

شه نگیرد آن که می‌رنجاندش
از چه گیرد آن که می‌خنداندش

The king does not chastise one who vexes him:
wherefore should he chastise one who makes him laugh?"

گفت صاحب پیش شه جا گیر شد
کاشف این مکر و این تزویر شد

The words of the Sahib impressed the king,
and he resolved to clear up this deceit and imposture.

گفت دلقک را سوی زندان برید
چاپلوس و زرق او را کم خرید

"Take Dalqak to prison," he said,
"and pay no attention to his wheedling and hypocrisy.

می‌زنیدش چون دهل اشکم تهی
تا دهل‌وار او دهدمان آگهی

Beat him, empty-bellied like a drum,
that like a drum he may give us information.

تر و خشک و پر و تی باشد دهل
بانگ او آگه کند ما را ز کل

The drum is wet or dry or full or empty,
its sound informs us of everything.

تا بگوید سر خود از اضطرار
آن چنان که گیرد این دلها قرار

In order that he may be compelled to declare the secret,
so that these hearts will be reassured.

چون طمانینه‌ست صدق با فروغ
دل نیارامد به گفتار دروغ

Since the shining truth is tranquil,
the heart will not be calmed by lying words.

کذب چون خس باشد و دل چون دهان
خس نگردد در دهان هرگز نهان

Falsehood is like a straw, and the heart like a mouth:
a straw never becomes hidden in the mouth.

تا در او باشد زبانی می‌زند
تا بد آن‌اش از دهان بیرون کند

So long as it is there, he keeps moving his tongue,
in order that thereby he may eject it from his mouth.

خاصه که در چشم افتد خس ز باد
چشم افتد در نم و بند و گشاد

Especially, when a straw by the wind falls into the eye,
the eye begins to water and shut and open.

ما پس این خس را زنیم اکنون لگد
تا دهان و چشم از این خس وارهد

We, therefore, now kick this straw, i
n order that our mouth and eye may be delivered from this straw."

گفت دلقك ای ملك آهسته باش
روی حلم و مغفرت را کم خراش

Dalqak said, "O King, be calm:
do not scratch the face of clemency and forgiveness.

تا بدین حد چیست تعجیل نقم
من نمی‌پرم به دست تو درم

Why such an excessive haste to take revenge?
I cannot fly away; I am in your hand.

آن ادب که باشد از بهر خدا
اندر آن مستعجلی نبود روا

It is not right to be haste in correction
that is for God's sake;

و انچه باشد طبع و خشم عارضی
می‌شتابد تا نگردد مرتضی

That which is humour and casual anger,
he is in a hurry lest he should become content.

ترسد ار آید رضا خشمش رود
انتقام و ذوق آن فایت شود

He is afraid that, if contentment comes and his anger goes:
his revenge and the pleasure of it will be lost.

شهوت کاذب شتابد در طعام
خوف فوت ذوق هست آن خود سقام

False appetite makes haste to the food for fear of missing the pleasure:
that is sickness indeed.

اشتها صادق بود تاخیر به
تا گواریده شود آن بی‌گره

The appetite be true, it is better to delay,
in order that it may be digested without difficulty.

تو پی دفع بلایم می‌زنی
تا ببینی رخنه را بندش کنی

Will you beat me for the purpose of averting a calamity,
to the end that you may see the crevice and block it up,

تا از آن رخنه برون ناید بلا
غیر آن رخنه بسی دارد قضا

So that the calamity will not issue from that crevice?
Destiny has many a crevice besides that one.

چاره‌ی دفع بلا نبود ستم
چاره احسان باشد و عفو و کرم

Violence is not the means of averting calamity:
the means is beneficence and pardon and kindness.

گفت الصدقة مرد للبلا
داو مرضاك بصدقه یا فتی

He said, 'Alms is a means of averting calamity:
cure your diseased ones by alms, O youth.'

صدقه نبود سوختن درویش را
کور کردن چشم حلم اندیش را

It is not alms-giving to burn a poor man
and to blind the eye that meditates on forbearance."

گفت شه نیکوست خیر و موقعش
لیك چون خیری کنی در موضعش

The king replied, "Charity and the occasion for it are excellent,
but when you perform an act of charity in its place.

موضع رخ شه نهی ویرانی است
موضع شه اسب هم نادانی است

You put the king in the rook's place, it is ruin;
likewise, the horse in the king's place, it is the act of an ignoramus.

در شریعت هم عطا هم زجر هست
شاه را صدر و فرس را درگه است

Both bounty and severity are in the religious Law:
for the king the throne, for the horse the gate.

عدل چه بود وضع اندر موضعش
ظلم چه بود وضع در ناموقعش

What is justice? To put in its place.
What is injustice? To put it in its wrong place.

نیست باطل هر چه یزدان آفرید
از غضب و ز حلم و ز نصح و مکید

Nothing is vain that God created,
anger or forbearance or sincere counsel or guile.

خیر مطلق نیست زینها هیچ چیز
شر مطلق نیست زینها هیچ نیز

None of these things is absolutely good,
nor is any of them absolutely evil.

نفع و ضر هر یکی از موضع است
علم از این رو واجبست و نافع است

The usefulness and harm of each depend on the place:
for this reason knowledge is necessary and useful.

ای بسا زجری که بر مسکین رود
در ثواب از نان و حلوا به بود

Oh, many a punishment inflicted on a poor fellow
is more meritorious than bread and sweetmeat,

ز انکه حلوا بی‌اوان صفرا کند
سیلی‌اش از خبث مستنقا کند

For sweetmeat unseasonably causes yellow bile,
slaps purge him of wickedness.

سیلیی در وقت بر مسکین بزن
که رهاند آنش از گردن زدن

Give the poor fellow a slap in season:
it will save him from beheading.

زخم در معنی فتد از خوی بد
چوب بر گرد اوفتد نه بر نمد

The blow is really inflicted because of evil disposition:
the stick falls on the dust, not on the felt.

بزم و زندان هست هر بهرام را
بزم مخلص را و زندان خام را

Every Bahram has a banquet-hall and a prison:
the banquet is for the sincere and the prison for the half-baked.

شق باید ریش را مرهم کنی
چرك را در ریش مستحکم کنی

A sore wants lancing and you apply a poultice to it,
you will establish the pus in the sore,

تا خورد مر گوشت را در زیر آن
نیم سودی باشد و پنجه زیان

So that it will eat away the flesh underneath:
will be a half of profit and fifty losses."

گفت دلقك من نمی‌گویم گذار
من همی‌گویم تحریی بیار

Dalqak said, "I am not saying, 'Let pass';
I am saying, 'Take some care to investigate.'

هین ره صبر و تانی در مبند
صبر کن اندیشه می‌کن روز چند

Listen, do not bar the road of patience and deliberation:
be patient, reflect for a few days.

در تانی بر یقینی بر زنی
گوشمال من به ایقانی کنی

In deliberation you will hit upon a certainty,
you will chastise me with a sure conviction."

در روش یَمْشِي مُكِبًّا خود چرا
چون همی شاید شدن در استوا

Why, indeed, *walks falling* in wayfaring,
when it behooves him to walk in an upright posture?

مشورت کن با گروه صالحان
بر پیمبر امر شاوِرْهُمْ بدان

Take counsel with the company of the righteous:
note the command to the Prophet, "*Consult them*."

أَمْرُهُمْ شُوری برای این بود
کز تشاور سهو و کژ کمتر رود

Their affair is consultation are to this purpose,
for owing to consultation mistakes and errors occur less.

این خردها چون مصابیح انور است
بیست مصباح از یکی روشن‌تر است

These intellects are luminous like lamps:
twenty lamps are brighter than one.

بو که مصباحی فتد اندر میان
مشتعل گشته ز نور آسمان

There may happen to be amongst them
a lamp that has become aflame with the light of Heaven,

غیرت حق پرده‌ای انگیخته‌ست
سفلی و علوی به هم آمیخته‌ست

The jealousy of God has produced a veil
and has mingled the low and the lofty together.

گفت سِیرُوا می‌طلب اندر جهان
بخت و روزی را همی‌کن امتحان

He has said, "*Travel*":
always seek in the world and try your fortune and lot.

در مجالس می‌طلب اندر عقول
آن چنان عقلی که بود اندر رسول

In assembly-places always be seeking amidst the intellects
such an intellect as is in the Prophet,

ز انکه میراث از رسول آن است و بس
که ببیند غیبها از پیش و پس

For the only heritage from the Prophet
is that which perceives the unseen things before and behind.

در بصرها می‌طلب هم آن بصر
که نتابد شرح آن این مختصر

Amidst the eyes, too, always be seeking that eye
which this epitome has not the power to describe.

بهر این کردست منع آن باشکوه
از ترهب وز شدن خلوت به کوه

Hence the majestic has forbidden monkery
and going to live as a hermit in the mountains,

تا نگردد فوت این نوع التقا
کآن نظر بخت است و اکسیر بقا

In order that this kind of meeting should not be lost;
for to be looked on by them is fortune and an elixir of immortality.

در میان صالحان یك اصلحی است
بر سر توقیعش از سلطان صحی است

Amongst the righteous there is one the most righteous:
his diploma verified by the Sultan's hand a *sahh*,

کآن دعا شد با اجابت مقترن
کفو او نبود کبار انس و جن

That the prayer is linked with acceptance,
the greatest of men and Jinn are not his peers.

در مری‌اش آن که حلو و حامض است
حجت ایشان بر حق داحض است

Those who are sweet or sour in contention with him,
in God's sight their argument is null,

که چو ما او را به خود افراشتیم
عذر و حجت از میان برداشتیم

For, "As We have exalted him by Ourselves,
We have done away with plea and argument ."

قبله را چون کرد دست حق عیان
پس تحری بعد از این مردود دان

Since the Hand of God has made the *Qibla* manifest,
henceforth deem searching to be disallowed.

هین بگردان از تحری رو و سر
که پدید آمد معاد و مستقر

Listen; avert your face and head from searching,
now that the Destination and Dwelling-place has come into view.

یك زمان زین قبله گر ذاهل شوی
سخره‌ی هر قبله‌ی باطل شوی

If you forget this *Qibla* for one moment,
you will become in thrall to every worthless *qibla*.

چون شوی تمییز ده را ناسپاس
بجهد از تو خطرت قبله شناس

When you show ingratitude to him that gives you discernment,
the thought that recognises the *Qibla* will dart away from you.

گر از این انبار خواهی بر و بر
نیم ساعت هم ز هم دردان مبر

If you desire benefit and wheat from this Barn,
do not part, even for half an hour, from those who sympathise,

که در آن دم که ببری زین معین
مبتلا گردی تو با بئس القرین

For at the moment when you part from this helper
you will be afflicted with *an evil comrade*

حکایت تعلق موش با چغز و بستن پای هر دو به رشته‌ی دراز و بر کشیدن زاغ موش را و معلق شدن چغز و نالیدن او و پشیمانی او از تعلق با غیر جنس و با جنس خود ناساختن

Story of the attachment between the mouse and the frog: how they tied their legs together with a long string, and how a raven carried off the mouse, and how the frog was suspended and lamented and repented of having attached himself to an animal of a different species instead of sorting with one of his own kind.

از قضا موشی و چغزی با وفا
بر لب جو گشته بودند آشنا

As it happened, a mouse and a faithful frog
had become friends on the bank of a river.

هر دو تن مربوط میقاتی شدند
هر صباحی گوشه‌ای می‌آمدند

Both of them were bound to a tryst:
every morning they would come into a nook,

نرد دل با همدگر می‌باختند
از وساوس سینه می‌پرداختند

They played heart-and-soul with one another
and emptied their breasts of evil thoughts.

هر دو را دل از تلاقی متسع
همدگر را قصه خوان و مستمع

The hearts of both swelled from meeting:
they recited stories and listened to each other,

ازگویان با زبان و بی‌زبان
الجماعة رحمه را تاویل دان

Telling secrets with and without tongue,
knowing how to interpret, "A united party is a mercy."

آن اشر چون جفت آن شاد آمدی
پنج ساله قصه‌اش یاد آمدی

Whenever the exultant consorted with the merry,
a five years' tale would come into his mind.

جوش نطق از دل نشان دوستی است
بستگی نطق از بی‌الفتی است

Flow of speech from the heart is a sign of friendship;
obstruction of speech arises from lack of intimacy.

دل که دل بر دید کی ماند ترش
بلبلی گل دید کی ماند خمش

The heart that has seen the sweetheart, how should it remain bitter?
A nightingale has seen the rose, how should he remain silent?

ماهی بریان ز آسیب خضر
زنده شد در بحر گشت او مستقر

At the touch of Khadir the roasted fish came to life
and took its abode in the sea.

یار را با یار چون بنشسته شد
صد هزاران لوح سر دانسته شد

To the friend, when he is seated beside his Friend,
a hundred thousand tablets of mystery are made known.

لوح محفوظی است پیشانی یار
راز کونینش نماید آشکار

The brow of the Friend is a Guarded Tablet:
to him it reveals plainly the secret of the two worlds.

هادی راهست یار اندر قدوم
مصطفی زین گفت اصحابی نجوم

The Friend is the guide on the way during advance:
hence Mustafá said, "My Companions are the stars."

نجم اندر ریگ و دریا رهنماست
چشم اندر نجم نه کو مقتداست

The star shows the way in sands and on the sea:
fix your eye on the Star, for he is the one to be followed.

چشم را با روی او می‌دار جفت
گرد منگیزان ز راه بحث و گفت

Keep your eye always paired with his face:
do not stir up dust by way of discussion and argument,

ز انکه گردد نجم پنهان ز آن غبار
چشم بهتر از زبان با عثار

Because the Star will be hidden by that dust:
the eye is better than the stumbling tongue.

تا بگوید او که وحی استش شعار
کآن نشاند گرد و ننگیزد غبار

In order that he may speak whose innermost garment is inspiration
which lays the dust and does not stir up trouble.

چون شد آدم مظهر وحی و وداد
ناطقه‌ی او علم الاسماء گشاد

When Adam became the theatre of inspiration and love,
his rational soul revealed the knowledge of the Names.

نام هر چیزی چنان که هست آن
از صحیفه‌ی دل روی گشتش زبان

His tongue, from the page of his heart,
recited the name of everything as it is.

فاش می‌گفتی زبان از رویتش
جمله را خاصیت و ماهیتش

Through his vision his tongue was divulging
the properties and essences of all things.

آن چنان نامی که اشیا را سزد
نه چنان که هیز را خواند اسد

Such a name as fits the things,
not so as to call a catamite a lion.

نوح نه صد سال در راه سوی
بود هر روزیش تذکیر نوی

Nine hundred years Noah in the straightway,
and every day he had a new sermon to preach.

لعل او گویا ز یاقوت القلوب
نه رساله خوانده نه قوت القلوب

His ruby drew its eloquence from the corundum in the hearts:
he had not read the *Risála* or the *Qútu 'l-qulúb*.

وعظ را ناموخته هیچ از شروح
بلکه ینبوع کشوف و شرح روح

He had never learned to preach from commentaries; nay,
from the fountain of revelations and from the exposition by the spirit—

ز آن میی کآن می چو نوشیده شود
آب نطق از گنگ جوشیده شود

From the wine that when it is quaffed
the water of speech gushes from the dumb,

طفل نو زاده شود حبر فصیح
حکمت بالغ بخواند چون مسیح

And the new-born child becomes an eloquent divine and,
like the Messiah, recites mature wisdom.

از کهی که یافت ز آن می خوش لبی
صد غزل آموخت داود نبی

The prophet David learned a hundred odes
from the mountain that gained from that wine sweet song.

مله مرغان ترك كرده جيك جيك
هم زبان و یار داود مليك

All the birds left off chirping
and joined their voices with King David as accompanists.

چه عجب که مرغ گردد مست او
چون شنود آهن ندای دست او

What wonder that a bird should be enraptured by him,
since iron obeyed the call of his hand?

صرصری بر عاد قتالی شده
مر سلیمان را چو حمالی شده

A roaring wind became murderous to Ad,
to Solomon it became as a carrier.

صرصری می‌برد بر سر تخت شاه
هر صباح و هر مسا يك ماهه راه

A roaring wind carried on its head
the throne of the king a month's journey every morn and eve.

هم شده حمال و هم جاسوس او
گفت غایب را کنان محسوس او

It became both a carrier and a spy for him,
making the talk of the absent to be apprehended by him.

باد دم که گفت غایب یافتی
سوی گوش آن ملك بشتافتی

The waft of air that caught the words of the absent
would hasten to the ear of the king,

که فلانی این چنین گفت این زمان
ای سلیمان مه صاحب قران

Saying, "Such-and-such a one said so-and-so just now,
O mighty Solomon of auspicious fortune!"

تدبیر کردن موش به چغز که من نمی‌توانم بر تو آمدن به وقت حاجت در آب، میان ما وصلتی باید که چون من بر لب جو آیم ترا توانم خبر کردن و تو چون بر سر سوراخ موش خانه آیی مرا توانی خبر کردن الی آخره

How the mouse made an arrangement with the frog, saying, "I cannot come to you in the water when I want. There must be some means of communication between us, so that when I come to the river-bank I may be able to let you know, and when you come to the mouse-hole you may be able to let me know, etc."

این سخن پایان ندارد گفت موش
چغز را روزی که ای مصباح هوش

This topic is endless. One day the mouse said to the frog,
"O lamp of intelligence,

وقتها خواهم که گویم با تو راز
تو درون آب داری ترك تاز

At times I wish to talk with you in secret,
and you are leaping playfully in the water.

بر لب جو من ترا نعره زنان
نشنوی در آب ناله‌ی عاشقان

I am on the river-bank, crying aloud for you,
you in the water do not hear the wailing of lovers.

من بدین وقت معین ای دلیر
می‌نگردم از محاکات تو سیر

At this appointed time, O brave,
I never become weary of conversing with you."

پنج وقت آمد نماز و رهنمون
عاشقان را فی صلاه دائمون

The prayer is five times, but the guide for lovers is,
they who are *in prayer continually*.

نه به پنج آرام گیرد آن خمار
که در آن سرهاست نی پانصد هزار

The hangover that is in those heads
is not relieved by five nor by five hundred thousand.

نیست زر غبا وظیفه‌ی عاشقان
سخت مستسقی است جان صادقان

"Visit once a week" is not the ration for lovers;
the soul of the sincere has an intense craving to drink.

نیست زر غبا وظیفه‌ی ماهیان
ز انکه بی‌دریا ندارند انس جان

"Visit once a week" is not the ration for fishes,
since they feel no spiritual joy without the Sea.

آب این دریا که هایل بقعه‌ای است
با خمار ماهیان خود جرعه‌ای است

Notwithstanding the crop-sickness of the fishes, the water of this Sea,
which is a tremendous place, is but a single draught.

یك دم هجران بر عاشق چو سال
وصل سالی متصل پیشش خیال

To the lover one moment of separation is as a year;
to him a year's uninterrupted union is a fancy.

عشق مستسقی است مستسقی طلب
در پی هم این و آن چون روز و شب

Love craves to drink and seeks him who craves to drink:
this and that are at each other's heels, like Day and Night.

روز بر شب عاشق است و مضطر است
چون ببینی شب بر او عاشق‌تر است

Day is in love with Night and has lost control of itself;
when you look, Night is more in love with it.

نیستشان از جستجو یك لحظه‌ایست
از پی همشان یکی دم ایست نیست

Never for one instant do they cease from seeking;
never for one moment do they cease from pursuing each other.

این گرفته پای آن آن گوش این
این بر آن مدهوش و آن بی‌هوش این

This one has caught the foot of that one, and that one the ear of this one:
this one is distraught with that one, and that one is beside itself for this one.

در دل معشوق جمله عاشق است
در دل عذرا همیشه وامق است

In the heart of the beloved the lover is all:
Wámiq is always in the heart of Adhrá.

در دل عاشق بجز معشوق نیست
در میانشان فارق و فاروق نیست

In the lover's heart is naught but the beloved:
there is nothing to separate and divide them.

بر یکی اشتر بود این دو درا
پس چه زر غبا بگنجد این دو را

These two bells are on one camel: how, then,
in regard to these two should, "Visit once a week," be admissible?

هیچ کس با خویش زر غبا نمود
هیچ کس با خود به نوبت یار بود

Did anyone pay recurring visits to himself?
Was any one a companion to himself at regular intervals?

آن یکیی نه که عقلش فهم کرد
فهم این موقوف شد بر مرگ مرد

That is not the oneness that reason apprehends:
the apprehension of this depends on a man's dying;

ور به عقل ادراك این ممکن بدی
قهر نفس از بهر چه واجب شدی

And if it were possible to perceive this by means of reason,
wherefore should self-violence have become a duty?

با چنان رحمت که دارد شاه هش
بی‌ضرورت چون بگوید نفس کش

How, with such mercy as He has,
would the King of intellect say unnecessarily "Kill yourself"?

مبالغه کردن موش در لابه و زاری و وصلت جستن از چغز آبی

How the mouse exerted himself to the utmost in supplication and humble entreaty and besought the water-frog to grant him access.

گفت کای یار عزیز مهر کار
من ندارم بی‌رخت یك دم قرار

He said, "O dear and affectionate friend,
without your face I have not a moment's rest.

روز نور و مکسب و تابم تویی
شب قرار و سلوت و خوابم تویی

By day you are my light and acquisition and strength;
by night you are my rest and comfort and sleep.

از مروت باشد ار شادم کنی
وقت و بی‌وقت از کرم یادم کنی

It would be a generous act if you would make me happy
and kindly remember me early and late.

در شبانه روزی وظیفه‌ی چاشتگاه
راتبه کردی وصال ای نیك خواه

During a day and night you have allowed me breakfast-time for access,
O well-wisher.

پانصد استسقاستم اندر جگر
با هر استسقا قرین جوع البقر

I feel in my liver five hundred cravings for drink,
and bulimia is joined with every craving.

بی‌نیازی از غم من ای امیر
ده زکات جاه و بنگر در فقیر

You, O prince, art unconcerned with my passion:
pay the poor-tax on your high estate, look on poor wretch.

این فقیر بی‌ادب نادر خور است
لیك لطف عام تو ز آن برتر است

This poor unmannerly wretch is not worthy;
but your universal grace is superior to that.

می‌نجوید لطف عام تو سند
آفتابی بر حدثها می‌زند

Your universal grace requires no support:
a sun strikes on excrement.

نور او را ز آن زیانی نابده
و آن حدث از خشکی هیزم شده

Its light suffers no loss thereby,
and the ordure is made dry and fuel,

تا حدث در گلخنی شد نور یافت
در در و دیوار حمامی بتافت

So that the ordure goes into a bath-furnace, is converted into light,
and illumines the door and wall of a bath-house.

بود آلایش شد آرایش کنون
چون بر او بر خواند خورشید آن فسون

It was defilement, now it has become an adornment,
since the sun chanted that spell upon it.

شمس هم معده‌ی زمین را گرم کرد
تا زمین باقی حدثها را بخورد

The sun also warms the belly of the earth,
so that the earth consumes the remaining excrement.

جزو خاکی گشت و رست از وی نبات
هکذا یمحو الاله السیئات

They become a part of the earth, and herbage springs up from them:
even so doth God wipe out evil actions.

با حدث که بدترین است این کند
کش نبات و نرگس و نسرین کند

To ordure, which is the worst, He does this,
that He makes it herbage and narcissus and eglantine.

تا به نسرین مناسك در وفا
حق چه بخشد در جزا و در عطا

What God bestows in recompense and bounty
on the eglantines of devotion faithfully.

ون خبیثان را چنین خلعت دهد
طیبین را تا چه بخشد در رصد

Since He confers such a robe of honour on the wicked,
what He bestows on the righteous in the place where He waits.

آن دهد حقشان که لا عین رأت
که نگنجد در زبان و در لغت

God gives them what no eye has beheld;
that which is not comprehensible in any tongue or language.

ما که‌ایم این را بیا ای یار من
روز من روشن کن از خلق حسن

Who are we to this? Come, my friend,
make my day bright with goodly disposition.

منگر اندر زشتی و مکروهی‌ام
که ز پر زهری چو مار کوهی‌ام

Do not regard my ugliness and hatefulness,
though I am as venomous as a mountain-snake.

ای که من زشت و خصالم جمله زشت
چون شوم گل چون مرا او خار کشت

Oh, I am ugly and all my qualities are ugly:
since He planted me as a thorn, how should I become a rose?

نو بهار حسن گل ده خار را
زینت طاوس ده این مار را

Bestow on the thorn the springtide of the rose's beauty:
bestow on this snake the loveliness of the peacock!

در کمال زشتی‌ام من منتهی
لطف تو در فضل و در فن منتهی

I have reached the limit in perfection of ugliness:
your grace has reached the limit in excellence and accomplishment.

حاجت این منتهی ز آن منتهی
تو بر آر ای حسرت سرو سهی

Do you grant the boon sought by this consummate one
from that consummate one, O you who are the envy of the tall cypress.

چون بمیرم فضل تو خواهد گریست
از کرم گر چه ز حاجت او بری است

When I die, your bounty, though it is exempt from need,
will weep for kindness' sake.

بر سر گورم بسی خواهد نشست
خواهد از چشم لطیفش اشك جست

It will sit beside my grave a long while:
tears will gush from its gracious eye.

نوحه خواهد کرد بر محرومی‌ام
چشم خواهد بست از مظلومی‌ام

It will mourn for my deprivation;
it will shut its eyes to my abjectness.

اندکی ز آن لطفها اکنون بکن
حلقه‌ای در گوش من کن ز آن سخن

Bestow a little of those favours now,
put a few of those words as a ring into my ear!

آن که خواهی گفت تو با خاك من
بر فشان بر مدرك غمناك من

That which you will say to my dust—
strew it upon my sorrowful perception!"

لابه کردن موش مر چغز را که بهانه مندیش و در نسیه مینداز انجاح این حاجت مرا که فی التاخیر آفات و الصوفی ابن الوقت و ابن دست از دامن پدر باز ندارد و آب مشفق صوفی که وقت است او را به نگرش به فردا محتاج نگرداند چندانش مستغرق دارد در گلزار سریع الحسابی خویش نه چون عوام، منتظر مستقبل نباشد، نهری باشد نه دهری که لا صباح عند الله و لا مساء، ماضی و مستقبل و ازل و ابد آن جا نباشد، آدم سابق و دجال مسبوق نباشد که این رسوم در خطه‌ی عقل جزوی است و روح حیوانی، در عالم لامکان و لا زمان این رسوم نباشد پس او ابن وقتی است که لا یفهم منه الا نفی تفرقه الازمنه چنان که از الله واحد فهم شود نفی دویی نی حقیقت واحدی

How the mouse humbly entreated the frog, saying, "Do not think of pretexts and do not defer the fulfillment of this request of mine, for 'there are dangers in delay,' and 'the Sufi is the son of the moment.'" A son does not withdraw his hand from the skirt of his father, and the Sufi's kind father, who is the "moment," does not let him be reduced to the necessity of looking to the morrow keeps him all the while absorbed, unlike the common folk, in the garden of his (the father's) swift reckoning. He does not wait for the future. He is of the River, not of Time, for "with God is neither morn nor eve": there the past and the future and time without beginning and time without end do not exist: Adam is not prior nor is Dajjal posterior. these terms belong to the domain of the particular reason and the animal soul: they are not in the non-spatial and non-temporal world. Therefore he is the son of that "moment" by which is to be understood only a denial of the division of times, just as "God is One" is to be understood as a denial of duality, not as the real nature of unity.

صوفیی را گفت خواجه‌ی سیم پاش
ای قدمهای ترا جانم فراش

A certain Khwaja, accustomed to scatter silver, said to a Sufi,
"O you for whose feet my soul is a carpet,

یك درم خواهی تو امروز ای شهم
یا که فردا چاشتگاهی سه درم

2715 Would you like one dirhem to-day, my king,
or three dirhems at breakfast-time tomorrow?"

گفت دی نیم درم راضی‌ترم
ز انکه امروز این و فردا صد درم

He replied, "I am more pleased with half a dirhem yesterday
than with this to-day and a hundred dirhems to-morrow."

سیلی نقد از عطای نسیه به
نك قفا پیشت کشیدم نقد ده

"A slap in cash is better than a donation on credit:
lo, I put the nape of my neck before you: give the cash!

خاصه آن سیلی که از دست تو است
که قفا و سیلی‌اش مست تو است

Especially as the slap is from your hand,
for both the nape and the slap inflicted on it are intoxicated with you.

هین بیا ای جان جان و صد جهان
خوش غنیمت دار نقد این زمان

Listen, come, O soul of my soul and of a hundred worlds,
gladly take the opportunity of the cash of this moment.

در مدزد آن روی مه از شب روان
سر مکش زین جوی ای آب روان

Do not stealthily remove your moon-like face from the night-travellers;
do not withdraw yourself from this river-bed, O flowing water,

تا لب جو خندد از آب معین
لب لب جو سر بر آرد یاسمین

But flow in order that the river-bank may laugh by the running water,
and that jasmines may rear their heads on each brim of the river."

چون ببینی بر لب جو سبزه مست
پس بدان از دور کآنجا آب هست

When you see that greenery is fresh on the river-brim,
then know from afar that water is there.

گفت سیماهم وجوه کردگار
که بود غماز باران سبزه‌زار

The Maker has said, "*Their mark is on their faces*,"
for the verdant orchard tells a tale of rain.

گر ببارد شب نبیند هیچ کس
که بود در خواب هر نفس و نفس

If it rains during the night, no one sees,
for every soul and breath is asleep;

تازگی هر گلستان جمیل
هست بر باران پنهانی دلیل

The freshness of every beauteous rose-garden
is evidence of the rain hidden.

ای اخی من خاکیم تو آبیی
لیك شاه رحمت و وهابیی

"O comrade, I am of the earth, you art of the water;
but you are the king of mercy and munificence.

آن چنان کن از عطا و از قسم
که گه و بی‌گه به خدمت می‌رسم

By way of bounty and dispensing so act
that I may attain to serving you early and late.

بر لب جو من به جان می‌خوانمت
می‌نبینم از اجابت مرحمت

I am always calling you on the river-bank with my soul,
I never experience the mercy of response.

آمدن در آب بر من بسته شد
ز انك ترکیبم ز خاکی رسته شد

Entrance into the water is barred against me because my frame has
grown from a piece of earth.

یا رسولی یا نشانی کن مدد
تا ترا از بانگ من آگه کند

Use the aid either of a messenger or a token
to make you aware of my cry."

بحث کردند اندر این کار آن دو یار
آخر آن بحث آن آمد قرار

The two friends debated on this:
at the close of the debate it was settled

که به دست آرند یك رشته‌ی دراز
تا ز جذب رشته گردد کشف راز

That they should procure a long string,
in order that by pulling the string the secret should be revealed.

یك سری بر پای این بنده‌ی دو تو
بست باید دیگرش بر پای تو

"One end must be tied to the foot of this slave double,
and the other to your foot,

تا بهم آییم زین فن ما دو تن
اندر آمیزیم چون جان با بدن

That by this device we two persons may come together
and mingle as the soul with the body."

هست تن چون ریسمان بر پای جان
می‌کشاند بر زمینش ز آسمان

The body is like a string on the foot of the soul,
drawing it from Heaven to earth.

چغز جان در آب خواب بی‌هشی
رسته از موش تن آید در خوشی

When the frog-like soul escapes from the mouse-like body into the water,
the sleep of unconsciousness, it enters into a happy state;

موش تن ز آن ریسمان بازش کشد
چند تلخی زین کشش جان می‌چشد

The mouse-like body pulls it back with that string:
how much bitterness does the soul taste from this pulling!

گر نبودی جذب موش گنده مغز
عیشها کردی درون آب چغز

Were it not for the pulling of the scatter-brained mouse,
the frog would have enjoyed himself in the water.

باقی‌اش چون روز برخیزی ز خواب
بشنوی از نور بخش آفتاب

You will hear the rest of it from the light-giving of the Sun
when you rise from slumber on the Day.

یك سر رشته گره بر پای من
ز آن سر دیگر تو پا بر عقده زن

"Tie one end of the string on my foot
and the other end on your,

تا توانم من در این خشکی کشید
مر ترا نك شد سر رشته پدید

That I may be able to pull you to this dry land:
lo, the end of the string is clear.

تلخ آمد بر دل چغز این حدیث
که مرا در عقده آرد این خبیث

This news was disagreeable to the heart of the frog,
"This wicked fellow will bring me into a tangle."

هر کراهت در دل مرد بهی
چون در آید از فنی نبود تهی

Whenever a feeling of repugnance comes into the heart of a good man,
it is not devoid of some significance.

وصف حق دان آن فراست را نه وهم
نور دل از لوح کل کردست فهم

Deem that sagacity to be a Divine attribute, not a suspicion:
the light of the heart has apprehended from the Universal Tablet.

امتناع پیل از سیران به بیت
با جد آن پیلبان و بانگ هیت

The refusal of the Elephant to march against the House notwithstanding the driver's efforts and cries of "Come on!"

جانب کعبه نرفتی پای پیل
با همه لت نه کثیر و نه قلیل

In spite of all blows the Elephant's feet would not move,
either much or little, towards the Ka'ba.

گفتیی خود خشك شد پاهای او
یا بمرد آن جان صول افزای او

You would have said that its legs were paralysed
or that its impetuous spirit was dead.

چون که کردندی سرش سوی یمن
پیل نر صد اسبه گشتی گام زن

Whenever they turned its head towards Yemen,
the fierce Elephant would begin to stride with the speed of a hundred horses.

حس پیل از زخم غیب آگاه بود
چون بود حس ولی با ورود

The Elephant's perception was aware of the blow from the Unseen,
how must the perception of the saint with inspiration be!

نه که یعقوب نبی آن پاك خو
بهر یوسف با همه اخوان او

Is it not that the prophet Jacob, that man of holy nature,
for Joseph's sake to all his brethren—

از پدر چون خواستندش دادران
تا برندش سوی صحرا یك زمان

When the brothers begged their father to give him to them,
that they might take him to the country for a while,

جمله گفتندش میندیش از ضرر
یك دو روزش مهلتی ده ای پدر

They all said to him, "Do not be afraid of harm:
give him one or two days' time, O father;

که چرا ما را نمی‌داری امین
یوسف خود را به سیران و ظعین

For why will not you entrust your Joseph to us
in going about and traveling,

تا بهم در مرجها بازی کنیم
ما در این دعوت امین و محسنیم

That we may play together in the meadows?
In this request we are trustworthy and beneficent"—

گفت این دانم که نقلش از برم
می‌فروزد در دلم درد و سقم

Did not he say, "I know this, that his being removed from me
is kindling grief and sickness in my heart;

این دلم هرگز نمی‌گوید دروغ
که ز نور عرش دارد دل فروغ

This heart of mine never lies,
for my heart is illumined by the light of the highest heaven"?

آن دلیل قاطعی بد بر فساد
و ز قضا آن را نکرد او اعتداد

That was a decisive proof of wickedness,
but by destiny he took no account.

در گذشت از وی نشانی آن چنان
که قضا در فلسفه بود آن زمان

Intimation like that passed away from him,
because Destiny was at that moment engaged in philosophy.

این عجب نبود که کور افتد به چاه
بو العجب افتادن بینای راه

It is no wonder that a blind man should fall into a pit,
the falling of one who can see the way is beyond all wonder.

این قضا را گونه‌گون تصریفهاست
چشم بندش یفعل الله ما یشاست

2760 This Destiny employs diverse shifts:
its eye-binding spell is *God does what He pleases*.

هم بداند هم نداند دل فنش
موم گردد بهر آن مهر آهنش

The heart knows and yet knows not its artfulness:
its iron becomes as wax for the seal.

گوییا دل گویدی که میل او
چون در این شد هر چه افتد باش گو

It is as though the heart should say, "Since its inclination is turned to this,
whatever may happen, let it come!"

خویش را زین هم مغفل می‌کند
در عقالش جان معقل می‌کند

Accordingly it makes itself heedless of this
and binds its soul fast in the shackle thereof.

گر شود مات اندر این آن بو العلا
آن نباشد مات باشد ابتلا

If that exalted one is checkmated in this,
it is not checkmate, it is tribulation.

یك بلا از صد بلایش واخرد
یك هبوطش بر معارجها برد

2765 A single tribulation redeems him from a hundred tribulations; a
single fall takes him up on the ladders.

خام شوخی که رهانیدش مدام
از خمار صد هزاران زشت خام

The half-baked saucy fellow, whom the wine has relieved from the surfeit of
intoxication with a hundred thousand wicked half-baked persons like himself,

عاقبت او پخته و استاد شد
جست از رق جهان و آزاد شد

Finally becomes mature and adept:
he escapes from enslavement to this world and is made free.

از شراب لایزالی گشت مست
شد ممیز از خلایق باز رست

He is made drunken with the everlasting wine,
he becomes discerning, and is delivered from created beings,

ز اعتقاد سست پر تقلیدشان
وز خیال دیده‌ی بی‌دیدشان

From their weak conventional faith
and from the illusions of their unseeing eyes.

ای عجب چه فن زند ادراکشان
پیش جزر و مد بحر بی‌نشان

2770 Oh, what device can their mental perception employ, I wonder,
against the ebb and flow of the trackless Sea?

ز آن بیابان این عمارتها رسید
ملك و شاهی و وزارتها رسید

From that Desert came these signs of cultivation and prosperity;
came empires, kingships and governments.

ز آن بیابان عدم مشتاق شوق
می‌رسند اندر شهادت جوق جوق

Yearning with desire they come in troops
from the Desert of Non-existence into the visible world.

کاروان بر کاروان زین بادیه
می‌رسد در هر مسا و غادیه

Caravan on caravan, they arrive from this Desert
every evening and morning.

آید و گیرد وثاق ما گرو
که رسیدم نوبت ما شد تو رو

They come and seize our houses in distress, saying,
"I have arrived, it is my turn, leave!"

چون پسر چشم خرد را بر گشاد
زود بابا رخت برگردون نهاد

When the son has opened the eye of reason,
the father at once puts his baggage in the cart.

جاده‌ی شاه است آن زین سو روان
و آن از آن سو صادران و واردان

It is the King's highway—departing and arriving,
one going in this direction, another in that direction.

نیك بنگر ما نشسته می‌رویم
می‌نبینی قاصد جای نویم

Consider well! We, sitting still, are marching:
don't you see that we are bound for a new place?

بهر حالی می‌نگیری راس مال
بلکه از بهر غرضها در مال

You do not get your capital for any present need;
nay, but for your ultimate purposes.

پس مسافر این بود ای ره پرست
که مسیر و روش در مستقبل است

The traveller, then, O devotee of the Way,
is he whose march and face are towards the future,

همچنانك از پرده‌ی دل بی‌کلال
دم به دم در می‌رسد خیل خیال

Even as the troops of Phantasy are at every moment arriving
unwearied through the curtains of the heart.

گر نه تصویرات از یك مغرسند
در پی هم سوی دل چون می‌رسند

If ideas are not from one Plantation,
how are they coming to the heart on each other's heels?

جوق جوق اسپاه تصویرات ما
سوی چشمه‌ی دل شتابان از ظما

Company after company, the army of our ideas, by thirst,
is speeding towards the fountain of the heart.

جره‌ها پر می‌کنند و می‌روند
دایما پیدا و پنهان می‌شوند

They fill their jars and go:
they are continually appearing and vanishing.

فکرها را اختران چرخ دان
دایر اندر چرخ دیگر آسمان

Regard thoughts as stars of the sky
revolving in the sphere of another heaven.

سعد دیدی شکر کن ایثار کن
نحس دیدی صدقه و استغفار کن

You have experienced good fortune, give thanks and do works of charity;
you have experienced bad fortune, give alms and ask pardon.

ما که‌ایم این را بیا ای شاه من
طالعم مقبل کن و چرخی بزن

Who am I in relation to this? Come, O my King,
make my ruling star auspicious and wheel once.

روح را تابان کن از انوار ماه
که ز آسیب ذنب جان شد سیاه

Illumine my spirit with moonbeams,
for my soul is blackened by contact with the Tail.

از خیال و وهم و ظن بازش رهان
از چه و جور رسن بازش رهان

Deliver it from fancy and vain imagination and opinion;
deliver it from the well and the tyranny of the rope,

تا ز دل داری خوب تو دلی
پر بر آرد بر پرد ز آب و گلی

In order that through Your goodly lovingkindness
a heart may lift its wings and soar up from a water and earth.

ای عزیز مصر و در پیمان درست
یوسف مظلوم در زندان تست

O Prince of Egypt and faithful keeper of your promise,
the wronged Joseph is in your prison.

در خلاص او یکی خوابی ببین
زود کالله یُحِبُّ المحسنین

Quickly dream a dream of his release,
for *God loves the beneficent*.

هفت گاو لاغری پر گزند
هفت گاو فربهش را می‌خورند

The seven noxious lean cows
are devouring its seven fat cows.

هفت خوشه‌ی خشك زشت ناپسند
سنبلات تازه‌اش را می‌چرند

The seven dry, ugly, and unapproved ears of corn
are feeding on its fresh ears.

قحط از مصرش بر آمد ای عزیز
هین مباش ای شاه این را مستجیز

Famine has arisen in its Egypt, O mighty Potentate:
listen, O King, do not continue to sanction this.

یوسفم در حبس تو ای شه نشان
هین ز دستان زنانم وارهان

Let my Joseph sit in Your prison, O King:
come, deliver me from the wiles of the women.

از سوی عرشی که بودم مربط او
شهوت مادر فگندم که اهبطوا

My mother's lust caused me to fall from the highest heaven
which was my tethering-place, for, *Fall down*!

پس فتادم ز آن کمال مستتم
از فن زالی به زندان رحم

So by the artfulness of a crone
I fell from complete perfection into the prison of the womb.

روح را از عرش آرد در حطیم
لاجرم کید زنان باشد عظیم

She brings the spirit from the highest heaven to the *Hatím*:
great must be the craft of women.

اول و آخر هبوط من ز زن
چون که بودم روح و چون گشتم بدن

My first and my last fall were caused by woman, since I was spirit—
and how have I become body?

بشنو این زاری یوسف در عثار
یا بر آن یعقوب بی‌دل رحم آر

Hearken to this lament of Joseph in his lapse,
or take pity on that distraught Jacob.

ناله از اخوان کنم یا از زنان
که فگندندم چو آدم از جنان

Shall I complain of my brethren
or of the women who have cast me, like Adam, from the gardens?

ز آن مثال برگ دی پژمرده‌ام
کز بهشت وصل گندم خورده‌ام

I am withered like leaves in December
because I have eaten the wheat from the Paradise of union.

چون بدیدم لطف و اکرام ترا
و آن سلام سلم و پیغام ترا

When I saw Your graciousness and kindness
and Your greeting of peace and Your message,

من سپند از چشم بد کردم پدید
در سپندم نیز چشم بد رسید

I produced rue against the evil eye;
the evil eye reached even my rue.

دافع هر چشم بد از پیش و پس
چشمهای پر خمار تست و بس

Only Your languishing eyes
are able to avert every evil eye in front or behind.

چشم بد را چشم نیکویت شها
مات و مستاصل کند نعم الدوا

Your good eye, O King, defeats and extirpates the evil eye:
how excellent it is as a remedy!

بل ز چشمت کیمیاها می‌رسد
چشم بد را چشم نیکو می‌کند

Nay, from Your eye come alchemies:
they turn the evil eye into the good eye.

چشم شه بر چشم باز دل زده‌ست
چشم بازش سخت با همت شده‌ست

The King's eye has smitten the eye of the falcon-heart,
and its falcon-eye has become mightily aspiring,

تا ز بس همت که یابید از نظر
می‌نگیرد باز شه جز شیر نر

So that, because of the great aspiration which it has gained from the look,
the royal falcon will catch nothing but the fierce lion.

شیر چه کآن شاه باز معنوی
هم شکار تست و هم صیدش توی

What of the lion? The spiritual royal falcon is Your quarry
and at the same time You art its prey.

شد صفیر بازِ جان در مرج دین
نعره‌های لا أُحِبُّ الآفلین

The call uttered by the falcon-soul in the meadow of devotion
is cries of "*I love not them that set.*"

باز دل را که پی تو می‌پرید
از عطای بی‌حدت چشمی رسید

From Your infinite bounty there came an eye to the falcon-soul
that was flying for Your sake.

یافت بینی بوی و گوش از تو سماع
هر حسی را قسمتی آمد مشاع

From You its nose gained smell, and its ear the hearing:
to each sense was allotted a portion distributed.

هر حسی را چون دهی ره سوی غیب
نبود آن حس را فتور مرگ و شیب

Since You give to each sense the means of access to the Unseen,
that sense is not subject to the frailty of death and hoary old age.

مالك الملکی به حس چیزی دهی
تا که بر حسها کند آن حس شهی

You are the Lord of the kingdom: You give to the sense something,
so that that sense exercises sovereignty over the senses.

حکایت شب دزدان که سلطان محمود شب در میان ایشان افتاد که من یکی‌ام از شما و بر احوال ایشان مطلع شدن الی آخره

Story of the night-thieves with whom Sultan Mahmud fell in during the night, saying, "I am one of you"; and how he became acquainted with their affairs, etc.

شب چو شه محمود بر می‌گشت فرد
با گروهی قوم دزدان باز خورد

While King Mahmud was roaming about alone at night
he encountered a band of thieves.

پس بگفتندش کیی ای بو الوفا
گفت شه من هم یکی‌ام از شما

Thereupon they said to him, "Who are you, O honest man?"
"I am one of you," replied the King.

آن یکی گفت ای گروه مکر کیش
تا بگوید هر یکی فرهنگ خویش

One said, "O company practised in cunning,
let each of us declare his talent;

تا بگوید با حریفان در سمر
کاو چه دارد در جبلت از هنر

Let him tell his comrades in the night-talk
what skill he possesses in his nature."

آن یکی گفت ای گروه فن فروش
هست خاصیت مرا اندر دو گوش

One said, "O you fellows who are exhibiting cleverness,
my specialty lies in my two ears.

که بدانم سگ چه می‌گوید به بانگ
قوم گفتندش ز دیناری دو دانگ

That I know what a dog is saying when it barks."
The party replied, "Two *dángs* of a *dinar*."

آن دگر گفت ای گروه زر پرست
جمله خاصیت مرا چشم اندر است

Another said, "O company of gold-worshippers,
my specialty lies wholly in my eyes.

هر که را شب بینم اندر قیروان
روز بشناسم من او را بی‌گمان

If I see any one in the world by night,
I know him by day without doubt."

گفت یك خاصیتم در بازو است
که زنم من نقبها با زور دست

Another said, "My specialty lies in my arm:
I make tunnels by strength of hand."

گفت یك خاصیتم در بینی است
کار من در خاکها بو بینی است

Another said, "My specialty lies in my nose:
my business is to detect the smell in different earths.

سر الناس معادن داد دست
که رسول آن را پی چه گفته است

The secret of 'men are mines' has yielded itself,
so that why the Prophet has said it.

من ز خاك تن بدانم کاندر آن
چند نقد است و چه دارد او ز کان

From the earth of the body
I know how much good ore is therein and what mine it holds.

در یکی کان زر بی‌اندازه درج
و آن دگر دخلش بود کمتر ز خرج

In one mine is contained gold immeasurable,
while another revenue from it is less than the expenditure.

همچو مجنون بو کنم من خاك را
خاك لیلی را بیابم بی‌خطا

Like Majnun, I smell the soil
and detect the soil of Layla without mistake.

بو کنم دانم ز هر پیراهنی
گر بود یوسف و گر آهرمنی

I smell and know from every shirt
whether it is a Joseph or an Ahriman.

همچو احمد که برد بوی از یمن
ز آن نصیبی یافت این بینی من

Like Ahmad, who catches scent from Yemen,
this nose of mine has gained some portion of that ,

که کدامین خاك همسایه‌ی زر است
یا کدامین خاك صفر و ابتر است

So that I can smell which soil is a neighbour of gold,
or which soil is empty and poor."

گفت یك نك خاصیت در پنجه‌ام
که کمندی افکنم طول علم

Another said, "Look here, my specialty lies in my fist:
I can throw a lasso to the height of a mountain,

همچو احمد که کمند انداخت جانش
تا کمندش برد سوی آسمانش

Like Ahmad, whose spirit threw a lasso
so that his lasso bore him to Heaven,

گفت حقش ای کمند انداز بیت
آن ز من دان ما رَمَیْتَ إِذْ رمیت

And God said to him, 'O thrower of the lasso at the House,
deem that to be from Me: *you did not throw when you threw*.'"

پس بپرسیدند ز آن شه کای سند
مر ترا خاصیت اندر چه بود

Then they asked the King, saying,
"O man of authority, in what may your special talent consist?"

گفت در ریشم بود خاصیتم
که رهانم مجرمان را از نقم

He replied, "My specialty lies in my beard:
I can save criminals from punishment.

مجرمان را چون به جلادان دهند
چون بجنبد ریش من ایشان رهند

When criminals are handed over to the executioners,
as soon as my beard moves they are saved.

چون بجنبانم به رحمت ریش را
طی کنند آن قتل و آن تشویش را

When I move my beard in mercy,
they put an end to the killing and the trouble."

قوم گفتندش که قطب ما توی
که خلاص روز محنتمان شوی

The company said to him, "You are our *qutb*,
for you will be the deliverance on the day of tribulation."

بعد از آن جمله بهم بیرون شدند
سوی قصر آن شه میمون شدند

[Afterwards they all set out together
and went towards the palace of the fortunate King.]

چون سگی بانگی بزد از سوی راست
گفت می‌گوید که سلطان با شماست

When a dog barked on the right, said,
"It says 'The Sultan is with you.'"

خاك بو كرد آن دگر از ريوه‌ای
گفت اين هست از وثاق بيوه‌ای

Another smelt the ground from a hill and said,
"This belongs to the house of a widow."

پس كمند انداخت استاد كمند
تا شدند آن سوی ديوار بلند

Then the skilful master of the lasso threw his lasso,
so that they got over the lofty wall.

جای ديگر خاك را چون بوی كرد
گفت خاك مخزن شاهی است فرد

When he smelt the earth in this other place, he said,
"it is the earth of the treasury of a peerless king."

نقب زن زد نقب و در مخزن رسيد
هر يكی از مخزن اسبابی كشيد

The tunneller made a tunnel and reached the treasury:
every one carried off some goods from the treasury.

بس زر و زربفت و گوهرهای زفت
قوم بردند و نهان كردند تفت

The band took away much gold and gold-embroidered cloth
and big pearls and quickly concealed them.

شه معين ديد منزلگاهشان
حليه و نام و پناه و راهشان

The King saw distinctly their lodging-place
and their personal appearance and names and refuge and way.

خويش را دزديد از ايشان باز گشت
روز در ديوان بگفت آن سر گذشت

He stole away from them and returned,
and day related his adventure in council.

پس روان گشتند سرهنگان مست
تا كه دزدان را گرفتند و ببست

Thereupon furious officers rushed away
to arrest and pinion the thieves.

دست بسته سوی ديوان آمدند
وز نهيب جان خود لرزان شدند

They came handcuffed into the council-chamber,
and they were trembling in fear for their lives.

چون كه استادند پيش تخت شاه
يار شبشان بود آن شاه چو ماه

When they stood before the King's throne,
that moon-like King was their night's companion.

آن كه چشمش شب به هرك انداختی
روز ديدی بی‌شكش بشناختی

He who could without hesitation recognise by day
any one on whom he had cast his eye by night

شاه را بر تخت ديد و گفت اين
بود با ما دوش شب گرد و قرين

Saw the King on the throne and said,
"This man was going about with us last night and was our comrade.

آن كه چندين خاصيت در ريش اوست
اين گرفت ما هم از تفتيش اوست

He who has such a great talent in his beard—
our arrest is the result of his enquiry."

رف شه بود چشمش لاجرم
بر گشاد از معرفت لب با حشم

His eye was a knower of the King:
consequently he opened his lips of knowledge to his followers.

گفت وَ هُوَ مَعَكُمْ اين شاه بود
فعل ما می‌ديد و سرمان می‌شنود

He said, "This King was *and He is with you:*
he was seeing our actions and hearing our secret.

چشم من ره برد شب شه را شناخت
جمله شب با روی ماهش عشق باخت

My eye made its way, recognised the King by night,
and all night long played the game of love with his moon-like face.

امت خود را بخواهم من از او
كاو نگرداند ز عارف هيچ رو

I will beg forgiveness for my people from him,
for he never averts his face from the knower.

چشم عارف دان امان هر دو كون
كه بدو يابيد هر بهرام عون

Deem the eye of the knower to be the salvation of the two worlds,
whereby every Bahram obtained help.

ز آن محمد شافع هر داغ بود
که ز جز حق چشم او ما زاغ بود

Mohammed was the intercessor for every brand
because his eye *did not swerve* for anything except God.

در شب دنیا که محجوب است شید
ناظر حق بود و زو بودش امید

In the night of this world, where the sun is veiled,
he was beholding God, and his hope was in Him.

از أَ لَمْ نَشْرَحْ دو چشمش سرمه یافت
دید آن چه جبرئیل آن بر نتافت

His eyes received eye salve from "*Did not We expand your breast?*"
He saw that which Gabriel could not endure.

مر یتیمی را که سرمه‌ی حق کشد
گردد او در یتیم با رشد

The orphan to whom God applies eye salve
becomes the orphan pearl endowed with guidance.

نور او بر درها غالب شود
آن چنان مطلوب را طالب شود

Its light overpowers pearls;
it desires such an object of desire.

در نظر بودش مقامات العباد
لاجرم نامش خدا شاهد نهاد

The stations of God's servants were visible to him:
consequently God named him 'The Witness.'

آلت شاهد زبان و چشم تیز
که ز شب خیزش ندارد سر گریز

The weapons of the Witness are a trenchant tongue and a keen eye,
whose nightly vigil no secret can elude.

گر هزاران مدعی سر بر زند
گوش قاضی جانب شاهد کند

Though a thousand pretenders may raise their heads,
the Judge turns his ear towards the Witness.

قاضیان را در حکومت این فن است
شاهد ایشان را دو چشم روشن است

This is the practice of judges in dealing justice:
to them the witness is two clear eyes.

گفت شاهد ز آن به جای دیده است
کاو به دیده‌ی بی‌غرض سر دیده است

The words of the Witness are equivalent to the eye
because he has seen the secret with a disinterested eye.

مدعی دیده‌ست اما با غرض
پرده باشد دیده‌ی دل را غرض

The pretender has seen it, but with self-interest:
self-interest is a veil upon the eye of the heart.

حق همی‌خواهد که تو زاهد شوی
تا غرض بگذاری و شاهد شوی

God desires that you should become an ascetic (*zahid*) in order that
you may abandon self-interest and become a Witness (*shahid*);

کاین غرضها پرده‌ی دیده بود
بر نظر چون پرده پیچیده بود

For these motives of self-interest are veils upon the eye:
they enfold the sight, like a veil.

پس نبیند جمله را با طم و رم
حبك الاشیاء یعمی و یصم

Therefore he does not see the whole in various aspects:
your love of things makes you blind and deaf.

در دلش خورشید چون نوری نشاند
پیشش اختر را مقادیری نماند

Since the Sun caused a light to dwell in his heart,
the stars no longer had any values for him.

پس بدید او بی‌حجاب اسرار را
سیر روح مومن و کفار را

Therefore he beheld the mysteries without veil:
the journey of the spirit of the true believers and the infidels.

در زمین حق را و در چرخ سمی
نیست پنهان‌تر ز روح آدمی

God has not in the earth or in the lofty heaven
anything more occult than the spirit of Man.

باز کرد از رِطب و یابس حق نورد
روح را مِنْ أَمْرِ رَبِّي مهر کرد

God has unfolded moist or dry, He has sealed the spirit:
of the amr of my Lord.'

پس چو دید آن روح را چشم عزیز
پس بر او پنهان نماند هیچ چیز

Therefore, since the august eye beheld that spirit,
nothing remains hidden from him.

شاهد مطلق بود در هر نزاع
بشکند گفتش خمار هر صداع

He is the absolute witness in every dispute:
his word crushes the crop sickness of every headache.

نام حق عدل است و شاهد آن اوست
شاهد عدل است زین رو چشم دوست

God is named 'the Just,' and the Witness belongs to Him:
for this reason the just Witness is the eye of the Beloved.

منظر حق دل بود در دو سرا
که نظر در شاهد آید شاه را

The object of God's regard in both worlds is the heart,
for the king's gaze is fixed upon the favourite.

عشق حق و سر شاهد بازی‌اش
بود مایه‌ی جمله پرده سازی‌اش

God's love and the mystery of His dallying with His favourite
were the origin of all His veil-making.

پس از آن لولاك گفت اندر لقا
در شب معراج شاهدباز ما

On that account, then, in meeting on the night of the Ascension
our fond of dalliance said, 'But for.'

این قضا بر نیك و بد حاکم بود
بر قضا شاهد نه حاکم می‌شود

This Destiny rules good and evil:
does not the Witness become the ruler of Destiny?

شد اسیر آن قضا میر قضا
شاد باش ای چشم تیز مرتضی

The bondsman of Destiny became the Commander of Destiny:
hail to you, O keen-sighted one who art pleasing!

عارف از معروف بس درخواست کرد
کای رقیب ما تو اندر گرم و سرد

The knower made many a petition to the Known, saying,
'O You who watches over us in heat and cold,

ای مشیر ما تو اندر خیر و شر
از اشارتهات دل‌مان بی‌خبر

O You who gives us intimations in weal and woe,
our hearts are unaware of Your intimations,

ای یرانا لا نراه روز و شب
چشم بند ما شده دید سبب

O who daily and nightly sees us and whom we see not,
regarding the secondary cause has muffled our eyes.

چشم من از چشمها بگزیده شد
تا که در شب آفتابم دیده شد

My eye has been chosen above eyes,
so that the Sun was beheld by me in the night.

لطف معروف تو بود آن ای بهی
پس کمال البر فی اتمامه

That was Your well-known grace, O Beauteous One;
and, 'The perfection of kindness consists in making it complete.'

یا رب اتمم نورنا فی الساهرة
و انجنا من مفضحات قاهره

O Lord, *make our light complete* in the plain of Resurrection
and deliver us from shameful and overwhelming indignities!

یار شب را روز مهجوری مده
جان قربت دیده را دوری مده

Do not let Your night-companion be banished in the daytime,
do not inflict farness on the soul that has experienced nearness.

بعد تو مرگ است با درد و نکال
خاصه بعدی که بود بعد الوصال

Absence from You is a grievous and tormenting death,
especially the absence that comes after enjoyment of Your favour.

آن که دیده‌ستت مکن نادیده‌اش
آب زن بر سبزه‌ی بالیده‌اش

Do not put him that has seen You in the position of one that has not seen:
sprinkle water on his verdure that has sprung up.

من نکردم لاابالی در روش
تو مکن هم لاابالی در خلش

I have not acted recklessly while faring:
do not You either act recklessly in pricking.

هین مران از روی خود او را بعید
آن که او یك بار آن روی تو دید

Oh, do not drive far from Your face
him who once beheld Your face!

دید روی جز تو شد غلِّ گلو
کل شیء ما سوی الله باطل

To behold the face of anyone but You is an iron collar for the throat:
everything except God is vain.

باطلند و می‌نمایندم رشد
ز انکه باطل باطلان را می‌کشد

They are vain, but they show me the right way
because vanity attracts the vain.

ذره ذره کاندر این ارض و سماست
جنس خود را هر یکی چون کهرباست

Each one of the atoms on atoms which exist in this earth and heaven
is like amber for its congener.

معده نان را می‌کشد تا مستقر
می‌کشد مر آب را تف جگر

The belly attracts bread to its resting-place;
the heat of the liver attracts water.

چشم جذاب بتان زین کویها
مغز جویان از گلستان بویها

The eye is an attractor of beautiful persons from these quarters of the town;
the brain is seeking scents from the rose-garden,

ز انکه حس چشم آمد رنگ کش
مغز و بینی می‌کشد بوهای خوش

Because the sense peculiar to the eye is an attractor of colour,
while the brain and nose attract sweet perfumes.

ین کششها ای خدای راز دان
تو به جذب لطف خودمان ده امان

O Lord who knows the secret, do You preserve us from these attractions
by the attraction of Your grace!

غالبی بر جاذبان ای مشتری
شاید ار درماندگان را واخری

You, O Purchaser, are dominant over attractors:
it would be fitting if You redeem the helpless."

رو به شه آورد چون تشنه به ابر
آن که بود اندر شب قدر آن بدر

He turned his face to the King as a thirsty man to a cloud—
he who on the Night of Power was the Full-moon's own.

چون لسان و جان او بود آن او
آن او با او بود گستاخ گو

Since his tongue and his spirit were His,
he who is His may converse with Him boldly.

گفت ما گشتیم چون جان بند طین
آفتاب جان تویی در یوم دین

He said, "We have been bound like the spirit in its prison of clay:
You are the Sun of the spirit on the Day of Judgement.

وقت آن شد ای شه مکتوم سیر
کز کرم ریشی بجنبانی به خیر

O King whose course is concealed, the time is come for You graciously
to make a movement with Your beard in clemency.

هر یکی خاصیت خود را نمود
آن هنرها جمله بد بختی فزود

Each one has displayed his specialty:
all those talents have increased ill-fortune.

آن هنرها گردن ما را ببست
ز آن مناصب سر نگون‌ساریم و پست

Those talents have bound our necks;
by those high attainments we are headlong and low.

آن هنر فی جیدنا حبل مسد
روز مردن نیست ز آن فن‌ها مدد

Talent is *a cord of palm-fibre on our neck*:
there is no help from those accomplishments on the day of death."

جز همان خاصیت آن خوش حواس
که به شب بد چشم او سلطان شناس

Save only the specialty of that man endowed with goodly perceptions
whose eye was recognising the Sultan in the night.

آن هنرها جمله غول راه بود
غیر چشمی کو ز شه آگاه بود

All those talents were ghouls on the road,
except the eye which was aware of the King.

شاه را شرم از وی آمد روز بار
که به شب بر روی شه بودش نظار

On the day of audience the King was ashamed of him
whose gaze was on the King's face at night.

و آن سگ آگاه از شاه وداد
خود سگ کهفش لقب باید نهاد

And the dog that is acquainted with the loving King—
even him you must entitle "the Dog of the Cave."

خاصیت در گوش هم نیکو بود
کاو به بانگ سگ ز شیر آگه شود

Excellent, too, is the specialty in the ear;
for he by the bark of a dog is made aware of the Lion.

سگ چو بیدار است شب چون پاسبان
بی‌خبر نبود ز شب خیز شهان

When the dog is awake during the night, like a watchman,
he is not ignorant of the nightly vigil of the kings.

هین ز بد نامان نباید ننگ داشت
هوش بر اسرارشان باید گماشت

Listen, you must not disdain them that have a bad name:
you must set your mind on their inward parts.

هر که او يك بار خود بد نام شد
خود نباید نام جست و خام شد

Whoever has once got a bad name
must not seek a name and become half-baked.

ای بسا زر که سیه تابش کنند
تا شود ایمن ز تاراج و گزند

Oh, many a gold is made black polished iron
in order that it may be saved from pillage and calamity.

قصه آن که گاو بحری گوهر کاویان از قعر دریا بر آورد شب بر ساحل دریا نهد در درخش و تاب آن می‌چرد، بازرگان از کمین برون آید چون گاو از گوهر دورتر رفته باشد بازرگان به لجم و گل تیره گوهر را بپوشاند و بر درخت گریزد الی آخر القصه و التقریب

Story of the sea-cow: how it brings up the royal pearl from the depths of the ocean and at night lays it on the seashore and feeds in the resplendence and lustre thereof; and how the trader comes forth from his hiding-place and, when the cow has gone some distance away from the pearl, covers the pearl with loam and black clay and runs off and climbs a tree; and so on to the end of the story and exposition.

گاو آبی گوهر از بحر آورد
بنهد اندر مرج و گردش می‌چرد

The water-cow fetches a pearl out of the sea,
lays it on the meadow, and grazes around it.

در شعاع نور گوهر گاو آب
می‌چرد از سنبل و سوسن شتاب

In the radiance of the light of the pearl
the water-cow feeds hurriedly on hyacinths and lilies.

ز آن فگنده‌ی گاو آبی عنبر است
که غذایش نرگس و نیلوفر است

The excrement of the water-cow is ambergris
because its food is narcissus and water lily.

هر که باشد قوت او نور جلال
چون نزاید از لبش سحر حلال

Anyone whose food is the Light of Majesty,
how should not lawful magic spring from his lips?

هر که چون زنبور وحی استش تفل
چون نباشد خانه‌ی او پر عسل

Anyone who, like the bee, has been given inspiration as a prize,
how should not his house be full of honey?

می‌چرد در نور گوهر آن بقر
ناگهان گردد ز گوهر دورتر

The cow grazes in the light of the pearl;
suddenly it moves some distance away from the pearl.

تاجری بر در نهد لجم سیاه
تا شود تاريك مرج و سبزه گاه

A trader puts black loam on the pearl,
so that the meadow and verdant ground becomes dark.

پس گریزد مرد تاجر بر درخت
گاو جویان مرد را با شاخ سخت

Then the trader takes refuge on a tree,
while the cow seeks the man with its hard horn.

بیست بار آن گاو تازد گرد مرج
تا کند آن خصم را در شاخ درج

Twenty times the cow runs about the meadow,
in order to impale its enemy on its horn.

چون از او نومید گردد گاو نر
آید آن جا که نهاده بد گهر

When the fierce cow despairs of him,
it comes to the place where the pearl was laid

لجم بیند فوق در شاهوار
پس ز طین بگریزد او ابلیس‌وار

And sees the loam over the royal pearl;
then it runs away from the clay, like Iblís.

کآن بلیس از متن طین کور و کر است
گاو کی داند که در گل گوهر است

Iblís is blind and deaf to the gist of the clay,
how should the cow know that the pearl is in the clay?

اهْبِطُوا افکند جان را در حضیض
از نَمازش کرد محروم این محیض

(The Divine command) *fall* cast the spirit into abasement:
this menstruation excluded it from prayer.

ای رفیقان زین مقیل و ز آن مقال
اتقوا ان الهوی حیض الرجال

O comrades, beware of this resting-place and of that talk:
truly, sensuality is the menstruation of men.

اهْبِطُوا افکند جان را در بدن
تا بِه گل پنهان بود در عدن

(The Divine command) *fall* cast the spirit into the body,
that the pearl of Aden might be hidden in clay.

تاجرش داند و لیکن گاو نی
اهل دل دانند و هر گل کاو نی

The trader knows it, but the cow does not:
the spiritual know, but not any clay digger.

هر گلی کاندر دل او گوهری است
گوهرش غماز طین دیگری است

Every piece of clay in the heart of which there is a pearl—
its pearl can tell the secrets of clay;

و آن گلی کز رش حق نوری نیافت
صحبت گلهای پر در بر نتافت

While the clay that has not been illumined by God's sprinkling cannot
bear the companionship of the pieces of clay that are filled with pearls.

این سخن پایان ندارد موش ما
هست بر لبهای جو بر گوش ما

This topic is endless;
our mouse on the bank of the river is on our ear.

رجوع کردن به قصه‌ی طلب کردن آن موش آن چغز را در لب جو و کشیدن سر رشته تا چغز را در آب خبر شود از طلب او

Return to the Story of the mouse seeking the frog on the river-bank and pulling the string in order that the frog in the water might become aware of his seeking him.

آن سرشته‌ی عشق رشته می‌کشد
بر امید وصل چغز با رشد

That moulded of love is pulling the string
in hope of being united with the righteous frog.

می‌تند بر رشته‌ی دل دم به دم
که سر رشته به دست آورده‌ام

He is perpetually harping on the heart-string, saying,
"I have got the end of the string in my paw.

همچو تاری شد دل و جان در شهود
تا سر رشته به من رویی نمود

My heart and soul have become as a thread in contemplation,
ever since the end of the string showed itself to me."

خود غراب البین آمد ناگهان
در شکار موش و بردش ز آن مکان

But suddenly the raven of separation
came to chase the mouse and carried it off from that spot.

چون بر آمد بر هوا موش از غراب
منسحب شد چغز نیز از قعر آب

When the mouse was taken up into the air by the raven,
the frog too was dragged from the bottom of the water.

موش در منقار زاغ و چغز هم
در هوا آویخته پا در رتم

The mouse in the raven's beak,
and the frog likewise suspended in the air, its foot in the string.

خلق می‌گفتند زاغ از مکر و کید
چغز آبی را چگونه کرد صید

چون شد اندر آب و چونش در ربود
چغز آبی کی شکار زاغ بود

The people were saying,
"How could the raven make the water-frog its prey by craft and cunning?
How could it go into the water, and how could it carry him off?
When was the water-frog the raven's prey?"

چغز گفتا این سزای آن کسی
کاو چو بی‌آبان شود جفت خسی

"This," said the frog "is the fit punishment for that one who,
like persons devoid of honour, consorts with a rascal."

ای فغان از یار ناجنس ای فغان
همنشین نیك جویید ای مهان

Oh, alas, alas for the sorrow caused by a base friend!
O sirs, seek ye a good companion.

عقل را افغان ز نفس پر عیوب
همچو بینی بدی بر روی خوب

Reason complains bitterly of the vicious carnal soul:
as an ugly nose on a beautiful face.

عقل می‌گفتش که جنسیت یقین
از ره معنی است نی از آب و طین

Reason was saying to him, "it is certain that congeniality
is spiritual in origin and is not from water and clay."

هین مشو صورت پرست و این مگو
سر جنسیت به صورت در مجو

Take heed, do not become a worshipper of form and do not say this.
Do not seek the secret of congeniality in the form.

صورت آمد چون جماد و چون حجر
نیست جامد را ز جنسیت خبر

Form resembles the mineral and the stone:
an inorganic thing has no knowledge of congeniality.

جان چو مور و تن چو دانه‌ی گندمی
می‌کشاند سو به سویش هر دمی

The spirit is like an ant, and the body like a grain of wheat
which it carries to and fro continually.

مور داند کآن حبوب مرتهن
مستحیل و جنس من خواهد شدن

The ant knows that the grains of which it has taken charge
will be changed and become homogeneous with it.

آن یکی موری گرفت از راه جو
مور دیگر گندمی بگرفت و دو

One ant picks up barley on the road;
another ant picks up a grain of wheat and runs away.

جو سوی گندم نمی‌تازد ولی
مور سوی مور می‌آید بلی

The barley does not hurry to the wheat,
but the ant comes to the ant; yes.

رفتن جو سوی گندم تابع است
مور را بین که به جنسش راجع است

The going of the barley to the wheat is consequential:
the ant, mark you, returns to its congener.

تو مگو گندم چرا شد سوی جو
چشم را بر خصم نه نی بر گرو

Do not say, "Why did the wheat go to the barley?"
Fix your eye on the holder, not on that which he holds in pawn.

مور اسود بر سر لبد سیاه
مور پنهان دانه پیدا پیش راه

A black ant on a black felt cloth:
the ant is hidden; the grain is visible on its way,

عقل گوید چشم را نیکو نگر
دانه هرگز کی رود بی‌دانه بر

Reason says, “Look well to your eye:
when does a grain ever go along without a grain-bearer?”

زین سبب آمد سوی اصحاب کلب
هست صورتها حبوب و مور قلب

On this account the dog came to the Companions:
the forms are the grains, while the heart is the ant.

ز آن شود عیسی سوی پاکان چرخ
بد قفسها مختلف یك جنس فرخ

Hence Jesus goes to the holy ones of Heaven:
the cages were diverse, the young birds were of the same kind.

این قفس پیدا و آن فرخش نهان
بی‌قفس کش کی قفس باشد روان

This cage is visible, but the young bird in it is hidden:
how should the cage is moving without a cage-carrier?

ای خنك چشمی که عقل استش امیر
عاقبت بین باشد و حبر و قریر

Oh, blessed is the eye that is ruled by reason
that discerns the end and is wise and cool.

فرق زشت و نغز از عقل آورید
نی ز چشمی کز سیه گفت و سپید

Get the distinction between evil and good from reason,
not from the eye that tells of black and white.

چشم غره شد به خضرای دمن
عقل گوید بر محك ماش زن

The eye is beguiled by the verdure on dunghills,
reason says, “Put it to my touchstone.”

آفت مرغ است چشم کام بین
مخلص مرغ است عقل دام بین

The eye that sees its desire is the bird’s bane;
reason, which sees the trap, is the bird’s means of deliverance.

دام دیگر بد که عقلش درنیافت
وحی غایب بین بدین سو ز آن شتافت

There was another trap which reason did not perceive;
hence the inspiration which beholds the unseen sped in this direction.

جنس و ناجنس از خرد دانی شناخت
سوی صورتها نشاید زود تاخت

By reason you can recognise congener and non-congener:
you ought not to run at once to forms.

نیست جنسیت به صورت لی و لك
عیسی آمد در بشر جنس ملك

My being your congener is not in respect of form:
Jesus, in the form of man, was homogeneous with the angels

بر کشیدش فوق این نیلی حصار
مرغ گردونی چو چغزش زاغ‌وار

The celestial Bird carried him up above this dark-blue fortress
as the raven the frog.

قصه‌ی عبد الغوث و ربودن پریان او را و سالها میان پریان ساکن شدن او و بعد از سالها آمدن او به شهر و فرزندان خویش و باز ناشکیفتن او از آن پریان به حکم جنسیت معنی و هم دلی او با ایشان

Story of ‘Abdu ’l-Ghawth and his being carried off by the peris and staying among them for years, and how after years he returned to his town and his children, but could not endure to be parted from the peris, because he was really their congener and spiritually one with them.

بود عبد الغوث هم جنس پری
چون پری نه سال در پنهان پری

‘Abdu ’l-Ghawth was a congener of the peri:
for nine years he was flying about invisibly, like a peri.

شد زنش را نسل از شوی دگر
و آن یتیمانش ز مرگش در سمر

His wife had offspring by another husband,
and his orphans used to talk of his death,

که مر او را گرگ زد یا ره زنی
یا فتاد اندر چهی یا مکمنی

Saying, “A wolf or a brigand attacked him,
or he fell into a pit or ambush.”

جمله فرزندانش در اشغال مست
خود نگفتندی که بابایی بده‌ست

All his children were passionately absorbed in occupations:
they never said that they had a father.

بعد نه سال آمد او هم عاریه
گشت پیدا باز شد متواریه

After nine years he came temporarily:
he appeared and disappeared again.

يك مهی مهمان فرزندان خویش
بود و ز آن پس کس ندیدش رنگ بیش

He was the guest of his children for one month,
and after that nobody saw any more of him.

برد هم جنسی پریانش چنان
که رباید روح را زخم سنان

Homogeneity with the peris carried him off;
just as a spear thrust ravishes the spirit.

چون بهشتی جنس جنت آمده‌ست
هم ز جنسیت شود یزدان پرست

Since one who is destined for Paradise is homogeneous with Paradise,
on account of homogeneity he also becomes a worshipper of God.

نه نبی فرمود جود و محمده
شاخ جنت دان به دنیا آمده

Has not the Prophet said, “Know that liberality and virtue
are branches of Paradise come into this world”?

مهرها را جمله جنس مهر خوان
قهرها را جمله جنس قهر دان

Declare all loves to be homogeneous with Love;
deem all wraths to be homogeneous with Wrath.

لاابالی لاابالی آورد
ز انکه جنس هم بوند اندر خرد

The reckless man gets a reckless man,
because they are congenial in respect of their understanding.

بود جنسیت در ادریس از نجوم
هشت سال او با زحل بد در قدوم

The congeniality in Idrís was from the stars:
for eight years he was coming along with Saturn.

در مشارق در مغارب یار او
هم حدیث و محرم آثار او

He was his companion in the East and in the West;
his partner in conversation and familiar with his characteristics.

بعد غیبت چون که آورد او قدوم
در زمین می‌گفت او درس نجوم

When after his absence he arrived,
on the earth he was always giving lessons in astronomy.

پیش او استارگان خوش صف زده
اختران در درس او حاضر شده

The stars gladly ranged themselves in ranks before him:
the stars attended his lectures,

آن چنان که خلق آواز نجوم
می‌شنیدند از خصوص و از عموم

So that the people, nobles and commons alike,
would hear the voices of the stars.

جذب جنسیت کشیده تا زمین
اختران را پیش او کرده مبین

The attraction exerted by spiritual affinity drew the stars down to the earth
and caused them to speak plainly before him.

هر یکی نام خود و احوال خود
باز گفته پیش او شرح رصد

Each one declared its name and its circumstances
and expounded to him astronomical observation.

چیست جنسیت یکی نوع نظر
که بدان یابند ره در همدگر

What is homogeneity?
A species of insight whereby people gain admission into one another.

آن نظر که کرد حق در وی نهان
چون نهد در تو تو گردی جنس آن

When God endows you with the same insight which He has hidden in him
(another person), you become his congener.

هر طرف چه می‌کشد تن را نظر
بی‌خبر را کی کشاند با خبر

What draws a body in any direction? Insight.
How should the conscious attract the unconscious?

2995 چون که اندر مرد خوی زن نهد
او مخنث گردد و گان می‌دهد

When He implants in a man the nature of a woman,
he becomes a catamite and has sex with men.

چون نهد در زن خدا خوی نری
طالب زن گردد آن زن سعتری

When God implants in a woman the masculine nature,
she becomes a lesbian.

چون نهد در تو صفات جبرئیل
همچو فرخی بر هوا جویی سبیل

When He implants in you the qualities of Gabriel,
you will seek the way up to the air, like a young bird,

منتظر بنهاده دیده در هوا
از زمین بیگانه عاشق بر سما

Gazing expectantly, your eye fixed upon the air,
estranged from the earth and enamoured of heaven.

چون نهد در تو صفتهای خری
صد پرت گر هست بر آخور پری

When He implants in you the asinine qualities,
if you have a hundred wings you will fly to the stable.

3000 از پی صورت نیامد موش خوار
از خبیثی شد زبون موش خوار

The mouse is not despised for its form:
it becomes a helpless victim of the kite because of its villainous character.

طعمه جوی و خائن و ظلمت پرست
از پنیر و فستق و دوشاب مست

It is a food-seeker and a traitor and a lover of darkness,
besotted with cheese and pistachio nuts and syrup.

باز اشهب را چو باشد خوی موش
ننگ موشان باشد و عار وحوش

When the white falcon has the nature of a mouse,
it is an object of contempt to the mice and a disgrace to the wild animals.

خوی آن هاروت و ماروت ای پسر
چون بگشت و دادشان خوی بشر

O son, when the nature of Harut and Marut was changed
and He bestowed on them the nature of man,

در فتادند از لَنَحْنُ الصافون
در چه بابل ببسته سر نگون

They fell from *truly; we are they that stand in rows*
into the pit at Babylon shackled head-foremost.

3005 لوح محفوظ از نظرشان دور شد
لوح ایشان ساحر و مسحور شد

The Guarded Tablet was removed from their sight:
sorcerer and ensorcelled became their tablet.

پر همان و سر همان هیکل همان
موسیی بر عرش و فرعونی مهان

The same arms, the same head, the same figure—
a Moses is celestial, while a Pharaoh is contemptible.

در پی خو باش و با خوش خو نشین
خو پذیری روغن گل را ببین

Be always in quest of the nature and consort with him whose nature is good:
observe how rose-oil has received the nature of the rose.

خاك گور از مرد هم یابد شرف
تا نهد بر گور او دل روی و کف

The earth of the grave is ennobled by the man,
so that the heart lays his face and hands on his grave.

خاك از همسایگی جسم پاك
چون مشرف آمد و اقبال‌ناك

Since the earth is ennobled
and made fortunate by the neighbourhood of the pure body,

3010 پس تو هم الجار ثم الدار گو
گر دلی داری برو دل دار جو

Then, say, "first the neighbour, then the house":
if you have a heart, go, seek a sweetheart.

خاك او هم سیرت جان می‌شود
سرمه‌ی چشم عزیزان می‌شود

His dust is endued with the character of his soul:
it becomes an eye salve for the eyes of those who are dear.

ای بسا در گور خفته خاک‌وار
به ز صد احیا به نفع و انتشار

Oh, many a one sleeping like dust in the grave
is superior in usefulness and open-handedness to a hundred living.

سایه برده او و خاکش سایه‌مند
صد هزاران زنده در سایه‌ی وی‌اند

He has taken away his shadow, but his dust is overshadowing:
hundreds of thousands of the living are in his shadow.

داستان آن مرد که وظیفه‌ای داشت از محتسب تبریز و وامها کرده بود بر امید آن وظیفه و او را خبر نه از وفات او، حاصل از هیچ زنده‌ای وام او گزارده نشد الا از محتسب متوفی گزارده شد چنان که گفته‌اند

Story of the man who had an allowance from the Police Inspector of Tabriz and had incurred debts in expectation of that allowance, since he was unaware of his death. The gist is that his debts were paid, not by any living person, but by the deceased Inspector, as has been said, "He that died and found peace is not dead: the dead one is the man dead among the living."

لیس من مات فاستراح بمیت
انما المیت میت الاحیاء

A certain dervish, who was in debt,
came from the outlying provinces to Tabriz.

آن یکی درویش ز اطراف دیار
جانب تبریز آمد وامدار

His debts amounted to nine thousand pieces of gold.
It happened that in Tabriz was Badru'din 'Umar.

نه هزارش وام بد از زر مگر
بود در تبریز بدر الدین عمر

He was the Police Inspector, at heart he was an ocean:
every hair's tip of him was a dwelling-place of Hatím.

محتسب بد او به دل بحر آمده
هر سر مویش یکی حاتم‌کده

Hatím, had he been, would have become a beggar to him
and laid his head and made himself the dust of his feet.

حاتم ار بودی گدای او شدی
سر نهادی خاک پای او شدی

If he had given an ocean of limpid water to a thirsty man,
such was his generosity that he would be ashamed of that gift;

گر بدادی تشنه را بحری زلال
در کرم شرمنده بودی ز آن نوال

And if he had made a mote a place of sunrise,
that would to his lofty aspiration to be an unworthy action.

ور بکردی ذره‌ای را مشرقی
بودی آن در همتش نالایقی

That poor stranger came in hope of him,
for to poor strangers he was always a kinsman and relative.

بر امید او بیامد آن غریب
کاو غریبان را بدی خویش و نسیب

That poor stranger was familiar with his door
and had paid innumerable debts from his bounty.

با درش بود آن غریب آموخته
وام بی‌حد از عطایش توخته

In reliance upon that generous he ran into debt,
for the man was confident of his donations.

هم به پشت آن کریم او وام کرد
که به بخششهاش واثق بود مرد

He had been made reckless by him
and eager to incur debts in hope of that munificent sea.

لاابالی گشته زو و وام جو
بر امید قلزم اکرام خو

His creditors looked sour, while he was laughing happily, like the rose,
on account of that garden of generous souls.

وام داران رو ترش او شاد کام
همچو گل خندان از آن روض الکرام

When his back is warmed by the Sun of the Arabs,
what does he care for the moustache of Bu Lahab?

گرم شد پشتش ز خورشید عرب
چه غم استش از سبال بو لهب

When he has a covenant and alliance with the rain-cloud,
how should he grudge water to the water-carriers?

چون که دارد عهد و پیوند سحاب
کی دریغ آید ز سقایانش آب

How should the magicians who were acquainted with God’s Hand
bestow hands and feet upon these hands and feet?

ساحران واقف از دست خدا
کی نهند این دست و پا را دست و پا

The fox that is backed by those lions
will break the skulls of the leopards with his fist.

روبهی که هست ز آن شیرانش پشت   بشکند کله‌ی پلنگان را به مشت

آمدن جعفر به گرفتن قلعه ای به تنهایی و مشورت کردن ملك آن قلعه در دفع او و گفتن آن وزیر ملك را که زنهار تسلیم کن و از جهل تهور مکن که این مرد موید است و از حق جمعیت عظیم دارد در جان خویش الی آخره

How Jafar, may God be well-pleased with him, advanced alone to capture a fortress, and how the king of the fortress consulted as to the means of repelling him, and how the vizier said to the king, “Beware! Surrender and do not be so foolhardy as to hurl yourself upon him; for this man is aided and possesses in his soul a great collectedness from God,” etc.

چون که جعفر رفت سوی قلعه‌ای
قلعه پیش کام خشکش جرعه‌ای

When Jafar advanced against a certain fortress,
the fortress to his dry palate a single gulp.

یك سواره تاخت تا قلعه به کر
تا در قلعه ببستند از حذر

Riding alone, he charged up to the fortress,
so that they locked the fortress-gate in dread.

زهره نه کس را که پیش آید به جنگ
اهل کشتی را چه زهره با نهنگ

No one dared to meet him in battle:
what stomach has the ship’s crew with a leviathan?

روی آورد آن ملك سوی وزیر
که چه چاره‌ست اندرین وقت ای مشیر

The king turned to his vizier, saying,
“What is to be done in this crisis, Counsellor?”

گفت آن که ترك گویی کبر و فن
پیش او آیی به شمشیر و کفن

He replied, “that you should bid farewell to pride and cunning,
and come to him with sword and shroud.”

گفت آخر نه یکی مردی است فرد
گفت منگر خوار در فردی مرد

“Why,” said the king, “is not he a single man alone?”
He replied, “Do not look with contempt on the man’s loneliness.

چشم بگشا قلعه را بنگر نکو
همچو سیماب است لرزان پیش او

Open your eye: look well at the fortress:
it is trembling before him like quicksilver.

شسته در زین آن چنان محکم پی است
گوییا شرقی و غربی با وی است

He sits on the saddle; his nerve is just as unshaken
as if an East and West were accompanying him.

چند کس همچون فدایی تاختند
خویشتن را پیش او انداختند

Several men rushed forward, like Fida’is,
and flung themselves into combat with him.

هر یکی را او به گرزی می‌فگند
سر نگون‌سار اندر اقدام سمند

He felled each of them with a blow of his mace
headlong at the feet of his steed.

داده بودش صنع حق جمعیتی
که همی‌زد یك تنه بر امتی

God’s action had bestowed on him such collectedness
that he was attacking a people single-handed.

چشم من چون دید روی آن قباد
کثرت اعداد از چشمم فتاد

When mine eye beheld the face of that emperor,
plurality vanished from my sight.”

اختران بسیار و خورشید ار یکی است
پیش او بنیاد ایشان مندکی است

The stars are many; though the sun is one,
on his appearance their foundation is demolished.

گر هزاران موش پیش آرند سر
گربه را نه ترس باشد نه حذر

If a thousand mice put forth their heads,
the cat feels no fear or apprehension of danger.

کی به پیش آیند موشان ای فلان
نیست جمعیت درون جانشان

How should mice advance, O such-and-such?
They have no collectedness in their souls.

هست جمعیت به صورتها فشار
جمع معنی خواه هین از کردگار

The collectedness in outward forms is a vain thing:
listen, beg from the Creator collectedness of spirit.

نیست جمعیت ز بسیاری جسم
جسم را بر باد قایم دان چو اسم

Collectedness is not the result of bodily multitude:
know that body, like name, is built on air.

در دل موش ار بدی جمعیتی
جمع گشتی چند موش از حمیتی

If there were any collectedness in the heart of the mouse,
a number of mice would be collected by a feeling of indignation,

بر زدندی چون فدایی حمله‌ای
خویش را بر گربه‌ی بی‌مهله‌ای

And, rushing up like assassins,
they would throw themselves on a cat without any respite.

آن یکی چشمش بکندی از ضراب
و آن دگر گوشش دریدی هم بناب

One would tear out her eyes in conflict,
while another would rip her ears with its teeth,

و آن دگر سوراخ کردی پهلواش
از جماعت گم شدی بیرون شواش

And another make a hole in her side:
there would be no way of escape for her from the united party.

لیك جمعیت ندارد جان موش
بجهد از جانش به بانگ گربه هوش

But the soul of the mouse has no collectedness:
at the cry of a cat its wits fly out of its soul.

خشك گردد موش ز آن گربه‌ی عیار
گر بود اعداد موشان صد هزار

The mouse is paralysed by the wily cat,
if the numbers of the mice amount to a hundred thousand.

از رمه‌ی انبه چه غم قصاب را
انبهی هش چه بندد خواب را

What cares the butcher for the numerous flocks?
How can abundance of consciousness prevent slumber?

مالِكَ الْمُلْكِ است جمعیت دهد
شیر را تا بر گله‌ی گوران جهد

He is the Lord of the kingdom: He gives collectedness to the lion,
so that he springs on the herd of wild asses.

صد هزاران گور ده شاخ و دلیر
چون عدم باشند پیش صول شیر

A hundred thousand savage and courageous wild asses
are as naught before the onset of the lion.

مالِكَ الْمُلْكِ است بدهد ملك حسن
یوسفی را تا بود چون ماه مزن

He is the Lord of the kingdom: He gives to a Joseph the kingdom of Beauty,
so that he is as the water of white clouds.

در رخی بنهد شعاع اختری
که شود شاهی غلام دختری

He bestows upon one face the radiance of a star,
so that a king becomes the slave of a girl.

بنهد اندر روی دیگر نور خود
که ببیند نیم شب هر نیك و بد

He bestows upon another face His own Light,
so that at midnight it sees everything good and evil.

یوسف و موسی ز حق بردند نور
در رخ و رخسار و در ذات الصدور

Joseph and Moses fetched light from God
into their cheeks and countenances and into their *inmost bosoms*.

روی موسی بارقی انگیخته
پیش رو او توبره آویخته

The face of Moses shot forth a flashing beam:
he hung a veil in front of his face.

نور رویش آن چنان بردی بصر
که زمرد از دو دیده‌ی مار کر

The splendour of his face would have dazzled eyes
as the emerald the eyes of the deaf adder.

او ز حق درخواسته تا توبره
گردد آن نور قوی را ساتره

He besought God that the veil
might become a covering for that powerful Light.

توبره گفت از گلیمت ساز هین
کآن لباس عارفی آمد امین

He said, "Listen, make a veil of your felt raiment,
for the garment of gnosis can be trusted,

کآن کسا از نور صبری یافته‌ست
نور جان در تار و پودش تافته‌ست

Because that robe has become inured to the Light:
the Light of the Spirit shines through its warp and woof.

جز چنین خرقه نخواهد شد صوان
نور ما را بر نتابد غیر آن

Nothing will be a repository except a mantle like this:
nothing else can endure Our Light.

کوه قاف ار پیش آید بهر سد
همچو کوه طور نورش بر درد

If Mt Qáf should come forward as a barrier,
the Light would rend it asunder like Mt Sinai."

از کمال قدرت ابدان رجال
یافت اندر نور بی‌چون احتمال

Through the omnipotence the bodies of men
have gained ability to support the unconditioned Light.

آن چه طورش بر نتابد ذره‌ای
قدرتش جا سازد از قاروره‌ای

His power makes a glass vessel the dwelling-place of that Light
of which Sinai cannot bear a mote.

گشت مشکات و زجاجی جای نور
که همی‌درد ز نور آن قاف و طور

A lamp-niche and a lamp-glass have become the dwelling-place of the Light
by which Mt Qáf and Mt Sinai are torn to pieces.

جسمشان مشکات دان دلشان زجاج
تافته بر عرش و افلاك این سراج

Know that their bodies are the lamp-niche and their hearts the glass:
this lamp illumines the empyrean and the heavens.

نورشان حیران این نور آمده
چون ستاره زین ضحی فانی شده

Their light is dazzled by this Light
and vanishes like the stars in this radiance of morning.

زین حکایت کرد آن ختم رسل
از ملیك لا یزال و لم یزل

Hence the Seal of the prophets has related
(the saying) of the everlasting and eternal Lord—

که نگنجیدم در افلاك و خلا
در عقول و در نفوس با علا

"I am not contained in the heavens or in the void
or in the exalted intelligences and souls;

در دل مومن بگنجیدم چو ضیف
بی‌ز چون و بی‌چگونه بی‌ز کیف

I am contained, as a guest, in the true believer's heart,
without qualification or definition or description,

تا به دلالی آن دل فوق و تحت
یابد از من پادشاهیها و بخت

To the end that by the mediation of that heart above and below
may win from Me sovereignties and fortune.

بی‌چنین آیینه از خوبی من
بر نتابد نه زمین و نه زمن

Without such a mirror neither Earth nor Time
could bear the vision of My beauty.

بر دو کون اسب ترحم تاختم
بس عریض آیینه‌ای بر ساختم

I caused the steed of mercy to gallop over the two worlds:
I fashioned a very spacious mirror.

هر دمی زین آینه پنجاه عرس
بشنو آیینه ولی شرحش مپرس

From this mirror at every moment fifty wedding-feasts:
hearken to the mirror, but do not ask to describe it."

حاصل این کز لبس خویشش پرده ساخت
که نفوذ آن قمر را می‌شناخت

The gist is this, that Moses made a veil of his raiment,
since he knew the penetrating nature of that Moon.

گر بدی پرده ز غیر لبس او
پاره گشتی گر بدی کوه دو تو

Had the veil been of anything except his raiment,
it would have been torn to shreds, if it had been a solid mountain.

ز آهنین دیوارها نافذ شدی
توبره با نور حق چه فن زدی

It would penetrate through iron walls:
what contrivance could the veil employ against the Light of God?

گشته بود آن توبره صاحب تفی
بود وقت شور خرقه‌ی عارفی

That veil had become glowing:
it was the mantle of a gnostic in the moment of ecstasy.

ز آن شود آتش رهین سوخته
کاوست با آتش ز پیش آموخته

The fire is deposited in the tinder
because it is already familiar with the fire.

و ز هوا و عشق آن نور رشاد
خود صفورا هر دو دیده باد داد

And in sooth Safura, from desire and love for that Light of true guidance,
sacrificed both her eyes.

اولا بر بست يك چشم و بدید
نور روی او و آن چشمش پرید

At first she closed one eye and beheld the light of his face;
and that eye was lost.

بعد از آن صبرش نماند و آن دگر
بر گشاد و کرد خرج آن قمر

Afterwards she could no longer restrain herself
and she opened the other and spent it on that Moon.

همچنان مرد مجاهد نان دهد
چون بر او زد نور طاعت جان دهد

Even so the warrior gives away his bread;
when the light of devotion strikes on him, he gives away his life.

پس زنی گفتش ز چشم عبهری
که ز دستت رفت حسرت می‌خوری

Then a woman said to her,
"Are you grieving for the jonquil-like eye that you have lost?"

گفت حسرت می‌خورم که صد هزار
دیده بودی تا همی‌کردم نثار

"I am grieving," she replied,
"would that I had a hundred thousand eyes to lavish!

روزن چشمم ز مه ویران شده‌ست
لیك مه چون گنج در ویران نشست

The window, mine eye, has been ruined by the Moon;
but the Moon is seated like the treasure in the ruin.

کی گذارد گنج کاین ویرانه‌ام
یاد آرد از رواق و خانه‌ام

How should the treasure let this ruin of mine
have memory of my porch and house?"

نور روی یوسفی وقت عبور
می‌فتادی در شباك هر قصور

The light of Joseph's face, when he was passing by,
used to fall on the latticed windows of every villa,

پس بگفتندی درون خانه در
یوسف است این سو به سیران و گذر

And the people within the house would say,
"Joseph is taking a walk in this quarter and passing by";

ز انکه بر دیوار دیدندی شعاع
فهم کردندی پس اصحاب بقاع

For they would see the radiance on the wall,
and then the landlords would understand.

خانه‌ای را کش دریچه‌ست آن طرف
دارد از سیران آن یوسف شرف

The house that has its window in that direction
is ennobled by that Joseph's walking for recreation.

هین دریچه سوی یوسف باز کن
وز شکافش فرجه‌ای آغاز کن

Listen, open a window towards Joseph
and begin to delight yourself by looking at him through the aperture.

عشق‌ورزی آن دریچه‌کردن است
کز جمال دوست سینه روشن است

The business of love is to make that window,
for the breast is illumined by the beauty of the Beloved.

پس هماره روی معشوقه نگر
این به دست تست بشنو ای پدر

Therefore gaze incessantly on the face of the Beloved!
This is in your power. Hearken, O father!

راه کن در اندرونها خویش را
دور کن ادراك غیر اندیش را

Make a way for yourself into the innermost parts:
banish the perception that is concerned with other.

کیمیا داری دوای پوست کن
دشمنان را زین صناعت دوست کن

You possess an elixir: treat your skin,
and by means of this art make your enemies your friends.

چون شدی زیبا بدان زیبا رسی
که رهاند روح را از بی‌کسی

When you have become beauteous you will attain unto the Beauteous One
who delivers the spirit from friendlessness.

پرورش مر باغ جانها را نمش
زنده کرده مرده‌ی غم را دمش

His moisture is nourishment for the garden of spirits;
His breath revives him that has died of anguish.

نه همه ملك جهان دون دهد
صد هزاران ملك گوناگون دهد

He does not bestow the entire kingdom of the base world;
He bestows a hundred thousand kingdoms of diverse kinds.

بر سر ملك جمالش داد حق
ملکت تعبیر بی‌درس و سبق

God gave him, in addition to the kingdom of beauty,
the kingdom of interpretation without his having studied and taken lessons.

ملکت حسنش سوی زندان کشید
ملکت علمش سوی کیوان کشید

The kingdom of beauty led him to prison;
the kingdom of knowledge led him to Saturn.

شه غلام او شد از علم و هنر
ملك علم از ملك حسن استوده‌تر

Because of his knowledge and skill the King became his slave:
the kingdom of knowledge is more praiseworthy than the kingdom of beauty.

رجوع کردن به حکایت آن شخص وام کرده و آمدن او به امید عنایت آن محتسب سوی تبریز

Return to the Story of the man who incurred debts and his coming to Tabriz in hope of the favour of the Inspector of Police.

آن غریب ممتحن از بیم وام
در ره آمد سوی آن دار السلام

The poor stranger, afflicted with fear on account of his debts,
set out on the way to that *Abode of Peace*.

شد سوی تبریز و کوی گلستان
خفته اومیدش فراز گل ستان

He went to Tabriz and the rose-garden district:
his hope was reclining on roses.

زد ز دار الملك تبريز سنی
بر امیدش روشنی بر روشنی

From the glorious imperial city of Tabriz
darted light upon light on his hope.

جانش خندان شد از آن روضه‌ی رجال
از نسیم یوسف و مصر وصال

His spirit was laughing for that orchard of men
and the fragrant breeze from Joseph and the Egypt of union.

گفت یا حادی انخ لی ناقتی
جاء اسعادی و طارت فاقتی

He cried, “O cameleer, let my camel kneel for me:
my help is come and my need is flown.

ابرکی یا ناقتی طاب الامور
ان تبریزا مناجات الصدور

Kneel down, O my camel! All goes well:
truly, Tabriz is the place where princes alight.

اسرحی یا ناقتی حول الریاض
ان تبریزا لنا نعم المفاض

Graze, O my camel, round the meadows:
truly Tabriz is for us the most excellent source of bountifulness.

ساربانا بار بگشا ز اشتران
شهر تبریز است و کوی گلستان

O camel-driver, unload the camels:
it is the city of Tabriz and the district of the rose-garden.

فر فردوسی است این پالیز را
شعشعه‌ی عرشی است این تبریز را

This garden has the splendour of Paradise:
this Tabriz has the brilliance of Heaven.

هر زمانی فوح روح انگیز جان
از فراز عرش بر تبریزیان

At every moment of time joy-enkindling odours diffused by the Spirit
from above the empyrean upon the inhabitants of Tabriz.”

چون وثاق محتسب جست آن غریب
خلق گفتندش که بگذشت آن حبیب

When the poor stranger sought the Inspector’s house,
the people told him that the loved one had passed away.

او پریر از دار دنیا نقل کرد
مرد و زن از واقعه‌ی او روی زرد

“The day before yesterday,” they said, “he removed from this world:
man and woman is pale for the calamity that has overtaken him.

رفت آن طاوس عرشی سوی عرش
چون رسید از هاتفانش بوی عرش

That celestial peacock went to Heaven,
when the scent of Heaven reached him from invisible messengers.

سایه‌اش گر چه پناه خلق بود
در نوردید آفتابش زود زود

Although his shadow was the refuge of people,
the Sun rolled it up very quickly.

راند او کشتی از این ساحل پریر
گشته بود آن خواجه زین غم خانه سیر

He pushed off his boat from this beach the day before yesterday:
the Khwaja had become sated with this house of sorrow.”

نعره‌ای زد مرد و بی‌هوش اوفتاد
گوییا او نیز در پی جان بداد

The man shrieked and fell senseless:
you would say that he too had given up the ghost on the heels.

پس گلاب و آب بر رویش زدند
همرهان بر حالتش گریان شدند

Then they threw julep and water on his face:
his fellow-travellers wept and bewailed his plight.

تا به شب بی‌خویش بود و بعد از آن
نیم مرده باز گشت از غیب جان

He remained unconscious till nightfall,
and then his soul returned, half-dead, from the Unseen.

با خبر شدن آن غریب از وفات آن محتسب و استغفار او از اعتماد بر مخلوق و تعویل بر عطای مخلوق و یاد نعمتهای حق کردنش و انابت بحق از جرم خود، ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

How the poor stranger was informed of the Inspector's death and begged God to pardon him for having relied upon a created being and having rested his hopes upon the bounty of a created being; and how he remembered the blessings he had received from God, and turned to God and repented of his sin: "then those who disbelieve equal."

چون به هوش آمد بگفت ای کردگار
مجرمم بودم به خلق اومیدوار

When he came to his senses, he said,
"O Maker, I am a sinner: I was setting my hopes on creatures.

گر چه خواجه بس سخاوت کرده بود
هیچ آن کفو عطای تو نبود

Though the Khwaja had shown great generosity
that was never a match for Your bounty.

او کله بخشید و تو سر پر خرد
او قبا بخشید و تو بالا و قد

He gave the cap, but You the head filled with intelligence;
he gave the coat, but You the tall figure and stature.

او زرم داد و تو دست زر شمار
او ستورم داد و تو عقل سوار

He gave me gold, but You the hand that counts gold;
he gave me the beast for riding, but You the mind that rides it.

خواجه شمعم داد و تو چشم قریر
خواجه نقلم داد و تو طعمه پذیر

The Khwaja gave me the candle, but You the cool eye;
the Khwaja gave me the dessert, but You the food-receiving.

او وظیفه داد و تو عمر و حیات
وعده‌اش زر وعده‌ی تو طیبات

He gave me the stipend, but You life and animate existence;
his promise was gold, but Your promise the pure things.

او وثاقم داد و تو چرخ و زمین
در وثاقت او و صد چون او سمین

He gave me a house, but You the sky and the earth:
in Your house he and a hundred like him fat.

زر از آن تست زر او نافرید
نان از آن تست نانش از تو رسید

Gold is Yours: he did not create gold.
Bread is Yours: bread came to him from You.

آن سخا و رحم هم تو دادی‌اش
کز سخاوت می‌فزودی شادی‌اش

You also gave him generosity and pity,
and his joy was increased by that generosity.

من مر او را قبله‌ی خود ساختم
قبله ساز اصل را انداختم

I made him my *qibla*:
I let the original *qibla*-Maker fall."

ما کجا بودیم کآن دیان دین
عقل می‌کارید اندر آب و طین

Where were we when the Judge of Judgement
was sowing reason in the water and clay?—

چون همی‌کرد از عدم گردون پدید
وین بساط خاك را می‌گسترید

Since He was producing the sky from non-existence
and spreading this carpet of earth,

ز اختران می‌ساخت او مصباحها
و ز طبایع قفل با مفتاحها

And making lamps of the stars
and of the natural properties a lock together with the keys.

ای بسا بنیادها پنهان و فاش
مضمر این سقف کرد و این فراش

Oh, how many structures hidden and plain to see
has He enclosed in this roof and this carpet!

آدم اسطرلاب اوصاف علوست
وصف آدم مظهر آیات اوست

Adam is the astrolabe of the attributes of Sublimity:
the nature of Adam is the theatre for His revelations.

هر چه در وی می‌نماید عکس اوست
همچو عکس ماه اندر آب جوست

Whatever appears in him is the reflection of Him,
just as the moon is reflected in the water of the river.

بر سطرلابش نقوش عنکبوت
بهر اوصاف ازل دارد ثبوت

The figures on the "spider" on his astrolabe
are there for the sake of the Eternal Attributes,

تا ز چرخ غیب و ز خورشید روح
عنکبوتش درس گوید از شروح

In order that its "spider" may give lessons
in exposition of the sky of the Unseen and the sun of the Spirit.

عنکبوت و این سطرلاب رشاد
بی‌منجم در کف عام اوفتاد

Without an astronomer, the "spider" and this astrolabe
which guides aright fall into the hands of the vulgar.

انبیا را داد حق تنجیم این
غیب را چشمی بباید غیب بین

God bestowed this astronomy on the prophets:
for the Unseen an eye that observes the Unseen is necessary.

در چه دنیا فتادند این قرون
عکس خود را دید هر یك چه درون

These generations fell into the well of the present world:
everyone saw in the well his own reflection.

از برون دان آن چه در چاهت نمود
ور نه آن شیری که در چه شد فرود

Know that what appears to you in the well is from outside;
else you are the lion that plunged into the well.

برد خرگوشیش از ره کای فلان
در تگ چاه است آن شیر ژیان

A hare led him astray, saying, "O such-and-such,
this furious lion is at the bottom of the well.

در رو اندر چاه کین از وی بکش
چون از او غالبتری سر برکنش

Go into the well and wreak vengeance on him:
tear off his head, since you art mightier than he."

آن مقلد سخره‌ی خرگوش شد
از خیال خویشتن پر جوش شد

That follower of authority was subjugated by the hare:
he was filled with boiling by his own fancy.

او نگفت این نقش داد آب نیست
این بجز تقلیب آن قلاب نیست

He did not say, "This image is not produced by the water:
this is not by anything except the changing activity of the Changer."

تو هم از دشمن چو کینی می‌کشی
ای زبون شش غلط در هر ششی

So when you, O slave to the six, wreak vengeance on your enemy
you are in error concerning all the six.

آن عداوت اندر او عکس حق است
کز صفات قهر آن جا مشتق است

That enmity in him is reflected from God,
for it is derived from the attributes of Wrath there;

و آن گنه در وی ز جنس جرم تست
باید آن خو را ز طبع خویش شست

And that sin in him is homogeneous with your sin:
you must wash that disposition out of your own nature.

خلق زشتت اندر او رویت نمود
که ترا او صفحه‌ی آیینه بود

Your evil character showed itself to you in him
because he was the surface of a mirror to you.

چون که قبح خویش دیدی ای حسن
اندر آیینه بر آیینه مزن

When you have seen your ugliness in the mirror, O Hasan,
do not strike at the mirror!

می‌زند بر آب استاره‌ی سنی
خاك تو بر عکس اختر می‌زنی

A lofty star is reflected in the water,
and you cast earth on the star's reflection,

کاین ستاره‌ی نحس در آب آمده‌ست
تا کند او سعد ما را زیر دست

Saying, "This unlucky star has come into the water
to overthrow my good luck."

خاك استیلا بریزی بر سرش
چون که پنداری ز شبهه اخترش

You pour upon it the earth of subjection,
because on account of the resemblance you deem it to be the star.

عکس پنهان گشت و اندر غیب راند
تو گمان بردی که آن اختر نماند

The reflection becomes hidden and disappears,
you think that the star is no more;

آن ستاره‌ی نحس هست اندر سما
هم بدان سو بایدش کردن دوا

The unlucky star is in the sky:
it is in that quarter it must be cured;

بلکه باید دل سوی بی‌سوی بست
نحس این سو عکس نحس بی‌سو است

Nay, you must fix your heart on that which is illimitable; the ill-luck in this
quarter is the reflection of the ill-luck in the realm where no quarters exist.

داد داد حق شناس و بخشش
عکس آن داد است اندر پنج و شش

Know that gifts are the gift of God and are His bounty:
it is the reflection of those gifts that appears in the five and the six.

گر بود داد خسان افزون ز ریگ
تو بمیری و آن بماند مرده ریگ

Though the gifts of the base be more than the sands,
you will die and they will be left behind as an inheritance.

عکس آخر چند پاید در نظر
اصل بینی پیشه کن ای کژ نگر

After all, how long does a reflection remain in view?
Make a practice of contemplating the origin, O you who look awry.

حق چو بخشش کرد بر اهل نیاز
با عطا بخشیدشان عمر دراز

When God bestows bounty on those who supplicate Him in their need,
together with His gift He bestows on them a long life.

خالدین شد نعمت و منعم علیه
محیی الموتاست فاجتازوا إلیه

The benefit and the beneficiary are made enduring forever.
It is He that brings the dead to life, so repair unto Him.

داد حق با تو در آمیزد چو جان
آن چنان که آن تو باشی و تو آن

The gifts of God are mingled with you like the spirit,
in such wise that you are they and they are you.

گر نماند اشتهای نان و آب
بدهدت بی‌این دو قوت مستطاب

If you have no more appetite for bread and water,
He will give you goodly nourishment without these two.

فربهی گر رفت حق در لاغری
فربهی پنهانت بخشد آن سری

If your fatness is gone, God will give you from yonder
fatness concealed in leanness.

چون پری را قوت از بو می‌دهد
هر ملك را قوت جان او می‌دهد

Since He gives the peri nourishment from scent
and gives every angel nourishment from spirit,

جان چه باشد که تو سازی زو سند
حق به عشق خویش زنده‌ت می‌کند

What is the soul that you should make a support of it?
God will make you living by His love.

زو حیات عشق خواه و جان مخواه
تو از او آن رزق خواه و نان مخواه

Ask of Him the life of love and do not ask for the soul:
ask of Him that provision and do not ask for bread.

خلق را چون آب دان صاف و زلال
اندر آن تابان صفات ذو الجلال

Know that created beings is like pure and limpid water
in which the attributes of the Almighty are shining.

علمشان و عدلشان و لطفشان
چون ستاره‌ی چرخ در آب روان

Their knowledge and their justice and their clemency
are like a star of heaven in running water.

پادشاهان مظهر شاهی حق
فاضلان مرآت آگاهی حق

Kings are the theatre for the manifestation of God’s kingship;
the learned are the mirrors for God’s wisdom.

قرنها بگذشت و این قرن نوی است
ماه آن ماه است آب آن آب نیست

Generations have passed away, and this is a new generation:
the moon is the same moon, the water is not the same water.

عدل آن عدل است و فضل آن فضل هم
لیك مستبدل شد آن قرن و امم

The justice is the same justice, and the learning is the same learning too;
but those generations and peoples have been changed.

قرنها بر قرنها رفت ای همام
وین معانی برقرار و بر دوام

Generations on generations have gone, O sire,
but these Ideas are permanent and everlasting.

آب مبدل شد در این جو چند بار
عکس ماه و عکس اختر برقرار

The water in this channel has been changed many times:
the reflection of the moon and of the stars remains unaltered.

پس بنایش نیست بر آب روان
بلکه بر اقطار عرض آسمان

Therefore its foundation is not in the running water;
nay, but in the regions of the breadth of Heaven.

این صفتها چون نجوم معنوی است
دان که بر چرخ معانی مستوی است

These attributes are like Ideal stars:
know that they are established in the sphere of the Ideas.

خوب رویان آینه‌ی خوبی او
عشق ایشان عکس مطلوبی او

The beauteous are the mirror of His beauty:
love for them is the reflection of the desire of which He is the object.

هم به اصل خود رود این خد و خال
دایما در آب کی ماند خیال

This cheek and mole goes to the Source thereof:
how should a phantom continue in the water forever?

جمله تصویرات عکس آب جوست
چون بمالی چشم خود خود جمله اوست

The whole sum of pictured forms is a reflection in the water of the river:
when you rub your eye, all of them are really He.

باز عقلش گفت بگذار این حول
خل دوشاب است و دوشاب است خل

Again, his reason said, “Abandon this seeing double:
vinegar is grape-syrup and grape-syrup is vinegar.

خواجه را چون غیر گفتی از قصور
شرم دار ای احول از شاه غیور

Since, from defect, you have called the Khwaja ‘other’,
be ashamed before the jealous King, O man of double sight.

خواجه را که در گذشته‌ست از اثیر
جنس این موشان تاریکی مگیر

Do not suppose the Khwaja, who has passed beyond the ether,
to be homogeneous with these mice of darkness.

خواجه را جان بین مبین جسم گران
مغز بین او را مبینش استخوان

Regard the Khwaja as spirit; do not regard him as gross body:
regard him as marrow, do not regard him as bone.

خواجه را از چشم ابلیس لعین
منگر و نسبت مکن او را به طین

Do not look at the Khwaja with the eye of Iblís the accursed,
and do not relate him to clay.

همره خورشید را شب‌پر مخوان
آن که او مسجود شد ساجد مدان

Do not call the fellow-traveller of the Sun ‘a bat’:
do not call him who was worshipped a worshipper.

عکسها را ماند این و عکس نیست
در مثال عکس حق بنمودنی است

This resembles the reflections; but it is not a reflection,
it is the appearance of God in the likeness of a reflection.

آفتابی دید او جامد نماند
روغن گل روغن کنجد نماند

He beheld a Sun and remained frozen no more:
the oil of roses was no longer oil of sesame.

چون مبدل گشته‌اند ابدال حق
نیستند از خلق بر گردان ورق

Since the *Abdal* of God have been transmuted,
they are not among created beings: turn over a leaf!

قبله‌ی وحدانیت دو چون بود
خاك مسجود ملایك چون شود

How should the *qibla*, namely, the Unity, be two?
How should earth be worshipped by the angels?

چون در این جو دید عکس سیب مرد
دامنش را دید آن پر سیب کرد

When a man sees the reflection of apples in this river,
and the sight of them fills his skirt with apples,

آن چه در جو دید کی باشد خیال
چون که شد از دیدنش پر صد جوال

How should that which he saw in the river be a phantom,
when a hundred sacks have been filled by his vision?

تن مبین و آن مکن کآن بکم و صم
کَذَّبُوا بِالْحَقِّ لَمَّا جاءهم

Do not regard the body, and do not act like those
dumb and deaf men disbelieved in the Truth when it came to them.

ما رَمَیْتَ إِذْ رَمَیْتَ احمد بده‌ست
دیدن او دیدن خالق شده‌ست

The Khwaja is *You did not throw when you threw*:
to see him is to see the Creator.

خدمت او خدمت حق کردن است
روز دیدن دیدن این روزن است

To serve him is to serve God:
to see this window is to see the Daylight;

خاصه این روزن درخشان از خود است
نی ودیعه‌ی آفتاب و فرقد است

Especially this window is resplendent of itself:
nothing is deposited by the sun and the Farqad.

هم از آن خورشید زد بر روزنی
لیك از راه و سوی معهود نی

From that Sun, too, strike upon a window,
but not in the ordinary way and direction.

در میان شمس و این روزن رهی
هست روزنها نشد زو آگهی

Between the Sun and this window there is a way;
the windows are not acquainted with it,

تا اگر ابری بر آید چرخ پوش
اندر این روزن بود نورش به جوش

So that, if a cloud arise and cover the sky,
in this window its light will be coruscating.

غیر راه این هوا و شش جهت
در میان روزن و خور مألفت

There is familiarity between the window and the Sun,
otherwise than the way of this atmosphere and the six directions.

مدحت و تسبیح او تسبیح حق
میوه می‌روید ز عین این طبق

To praise and glorify the Perfect Man is to glorify God:
the fruit is growing out of the essential nature of this tray.

سیب روید زین سبد خوش لخت لخت
عیب نبود گر نهی نامش درخت

Apples grow from this basket in fine variety:
it is no harm if you bestow on it the name 'tree.'

این سبد را تو درخت سیب خوان
که میان هر دو راه آمد نهان

Call this basket 'the Apple-tree,'
for between the two there is a hidden way.

آن چه روید از درخت بارور
زین سبد روید همان نوع از ثمر

That which grows from the fruit-bearing Tree—
the same kind of fruit grows from this basket.

پس سبد را تو درخت بخت بین
زیر سایه‌ی این سبد خوش می‌نشین

Therefore regard the basket as the Tree of Fortune
and sit happily under the shade of this basket.

نان چو اطلاق آورد ای مهربان
نان چرا می‌گوییاش محموده خوان

When bread produces looseness, why call it bread, O kindly man?
Call it a purgative.

خاك ره چون چشم روشن کرد و جان
خاك او را سرمه بین و سرمه دان

When the dust on the road illumines the eye and the spirit,
regard its dust as eye salve and know that it is eye salve.

چون ز روی این زمین تابد شروق
من چرا بالا کنم رو در عیوق

When the sunrise shines forth from the face of this earth,
why should I lift up my face to Ayyuq?

شد فنا هستش مخوان ای چشم شوخ
در چنین جو خشك کی ماند کلوخ

He is non-existent: do not call him existent, O bold-eyed man!
How should the sod remain dry in a River like this?

پیش این خورشید کی تابد هلال
با چنان رستم چه باشد زور زال

How should the new-moon shine in the presence of this Sun?
What is the strength of a decrepit old woman against such a Rustam?

طالب است و غالب است آن کردگار
تا ز هستیها بر آرد او دمار

The Agent is seeking and prevailing ,
to the end that He may utterly destroy existences.

دو مگو و دو مدان و دو مخوان
بنده را در خواجه‌ی خود محو دان

Do not say 'two,' do not know 'two,' and do not call 'two':
deem the slave to be effaced in his master.

خواجه هم در نور خواجه آفرین
فانی است و مرده و مات و دفین

The Khwaja likewise is negated and dead
and checkmated and buried in the Khwaja's Creator.

چون جدا بینی ز حق این خواجه را
گم کنی هم متن و هم دیباجه را

When you regard this Khwaja as separate from God,
you lose both the text and the preface.

چشم و دل را هین گذاره کن ز طین
این یکی قبله‌ست دو قبله مبین

Listen; let your eye and your heart pass beyond the clay!
This is One *Qibla*: do not see two *qiblas*.

چون دو دیدی ماندی از هر دو طرف
آتشی در خف فتاد و رفت خف

When you see two you remain deprived of both sides:
a flame falls on the touchwood, and the touchwood is gone."

مثل دو بین همچو آن غریب شهر کاش عمر نام که از یك دکانش به سبب این به آن دکان دیگر حواله کرد، و او فهم نکرد که همه دکان یکی است در این معنی که به عمر نان نفروشند هم اینجا تدارك کنم من غلط کردم نامم عمر نیست چون بدین دکان توبه و تدارك کنم نان یابم از همه دکانهای این شهر، و اگر بی‌تدارك همچنین عمر نام باشم از این دکان در گذرم محرومم و احولم و این دکانها را از هم جدا دانسته‌ام

Parable of the man who sees double. like the stranger in the town of Kash, whose name was 'Umar. Because of this they passed him on from one shop to another. He did not perceive that all the shops were one in this respect that they would not sell bread to Umar;, "Here I will repair my error, 'I made a mistake: my name is not Umar.' When I recant and repair my error in this shop, I shall get bread from all the shops in the town; but if, without repairing my error, I still keep the name 'Umar and depart from this shop, I am deprived and seeing double, for I have deemed these shops to be separate from each other."

گر عمر نامی تو اندر شهر کاش
کس بنفروشد به صد دانگت لواش

If your name is 'Umar, nobody in the town of Kash
will sell you a roll of bread for a hundred *dángs*.

چون به یك دکان بگفتی عمرم
این عمر را نان فروشید از کرم

When you say at one shop,
"I am 'Umar: kindly sell bread to this 'Umar,"

او بگوید رو بدان دیگر دکان
ز آن یکی نان به کزین پنجاه نان

He will say, "Go to that other shop:
one loaf from that is better than fifty from this."

گر نبودی احول او اندر نظر
او بگفتی نیست دکانی دگر

If he had not been seeing double, he would have replied,
"There is no other shop";

پس زدی اشراق آن نااحولی
بر دل کاشی شدی عمر علی

And then the illumination produced by not seeing double would have shot
upon the heart of him of Kash, and 'Umar would have become 'Alí.

این ازینجا گوید آن خباز را
این عمر را نان فروش ای نانبا

This says, from this place to that baker,
"O baker, sell bread to this 'Umar";

چون شنید او هم عمر نان در کشید
پس فرستادت به دکان بعید

And he too, on hearing 'Umar, withholds bread
and sends to a shop some way off,

کاین عمر را نان ده ای انباز من
راز یعنی فهم کن ز آواز من

Saying, "Give bread to this 'Umar, O my partner,"
that is, "apprehend the secret from my voice."

او همت ز آن سو حواله می‌کند
هین عمر آمد که تا بر نان زند

He also will pass you on from there,
"Listen, 'Umar is come to get some bread."

چون به یك دکان عمر بودی برو
در همه کاشان ز نان محروم شو

When you have been 'Umar in one shop,
go and do not expect to obtain bread in all Kashan.

ور به یك دکان علی گفتی بگیر
نان از اینجا بی‌حواله و بی‌ز حیر

But if you have said in one shop, "Alí," obtain bread from this place
without being passed on and without trouble.

حول دو بین چو بی‌بر شد ز نوش
احول ده بینی ای مادر فروش

Since the squinter who sees two is deprived of the enjoyment of delicious food,
you are seeing ten, O you who would sell your mother!

اندر این کاشان خاك از احولی
چون عمر می‌گرد چون نبوی علی

Because of seeing double, wander like Umar in this Kashan of earth,
since you are not Alí.

هست احول را در این ویرانه دیر
گوشه گوشه نقل نو ای ثم خیر

In this ruined monastery the man who sees double
is removing from one nook to another, O, "The good is there."

ور دو چشم حق شناس آمد ترا
دوست پر بین عرصه‌ی هر دو سرا

But if you get two eyes that can recognise God,
see the expanse of both worlds full of the Beloved,

وارهیدی از حواله‌ی جا به جا
اندر این کاشان پر خوف و رجا

You escape from being transferred from place to place in this Kashan
filled with fear and hope.

اندر این جو غنچه دیدی یا شجر
همچو هر جو تو خیالش ظن مبر

If you have seen buds or trees in this River,
do not suppose that they are a phantom like any river;

که ترا از عین این عکس نقوش
حق حقیقت گردد و میوه فروش

For by means of the very reflection of these images
God is made real to you and sells the fruit.

چشم از این آب از حول حر می‌شود
عکس می‌بیند سبد پر می‌شود

By means of this Water the eye is freed from seeing double:
it sees the reflection, and the basket is filled.

پس به معنی باغ باشد این نه آب
پس مشو عریان چو بلقیس از حباب

Therefore this is really an orchard, not water:
do not, then, like Bilqís, strip yourself from the waves.

بار گوناگونست بر پشت خران
هین به يك چوب این خران را تو مران

Diverse loads are upon the backs of asses:
do not drive these asses with one stick.

بر یکی خر بار لعل و گوهر است
بر یکی خر بار سنگ و مرمر است

One ass is laden with rubies and pearls,
another with stones and marble.

بر همه جوها تو این حکمت مران
اندر این جو ماه بین عکسش مخوان

Do not apply this principle to all rivers;
in this River behold the Moon, and do not call it a reflection.

آب خضر است این نه آب دام و دد
هر چه اندر وی نماید حق بود

This is the Water of Khizr, not the water drunk by herbivorous animals
and beasts of prey: everything that appears in it is Real.

زین تگ جو ماه گوید من مهم
من نه عکسم هم حدیث و همرهم

From the bottom of this River the Moon cries, "I am the Moon,
I am not a reflection: I am conversing and travelling with.

اندر این جو آن چه بر بالاست هست
خواه بالا خواه در وی دار دست

That which is above is in this River:
take possession of it either above or in that as you please.

از دگر جوها مگیر این جوی را
ماه دان این پرتو مه روی را

Do not assume this River to be of other rivers:
know that this ray of the moon-faced is the Moon.

این سخن پایان ندارد آن غریب
بس گریست از درد خواجه شد کئیب

This topic is endless. The poor stranger wept exceedingly:
he was heart-broken by grief for the Khwaja.

توزیع کردن پای مرد در جمله‌ی شهر تبریز و جمع شدن اندك چیز و رفتن آن غریب به تربت محتسب به زیارت و این قصه را بر سر گور او گفتن به طریق توجه الی آخره

How the bailiff sought subscriptions in all parts of the city of Tabriz, and how a small amount was collected, and how the poor stranger went to visit the Inspector's tomb and related this tale on his grave by the method of concentrating the mind on prayer, etc.

واقعه‌ی آن وام او مشهور شد
پای مرد از درد او رنجور شد

The calamity of his debts became notorious,
and the bailiff was distressed by his grief.

از پی توزیع گرد شهر گشت
از طمع می‌گفت هر جا سر گذشت

He went round the city to collect subscriptions and everywhere,
in hope, he told all that had happened;

هیچ نآورد از ره کدیه‌به دست
غیر صد دینار آن کدیه پرست

That devoted beggar obtained by means of begging
no more than a hundred dinars.

پای مرد آمد به دو دستش گرفت
شد به گور آن کریم بس شگفت

The bailiff came to him and took his hand
and went to the grave of that very wonderful generous man.

گفت چون توفیق یابد بنده‌ای
که کند مهمانی فرخنده‌ای

He said, "When a servant gains the Divine favour
so that he entertains a fortunate man,

مال خود ایثار راه او کند
جاه خود ایثار جاه او کند

And gives up his own wealth for his sake
and sacrifices his own dignity for the sake of dignity on him,

شکر او شکر خدا باشد یقین
چون به احسان کرد توفیقش قرین

Gratitude to him is certainly gratitude to God,
since the Divine favour caused him to show beneficence.

ترك شكرش ترك شكر حق بود
حق او لا شك به حق ملحق بود

To be ungrateful to him is to be ungrateful to God:
beyond doubt his right is consequent on God.

شكر می‌كن مر خدا را در نعم
نیز می‌كن شكر و ذكر خواجه هم

Always give thanks to God for His bounties,
and always give thanks and praise to the Khwaja too.

رحمت مادر اگر چه از خداست
خدمت او هم فریضه ست و سزاست

Though a mother's tenderness is from God,
it is a sacred duty and a worthy task to serve her.

زین سبب فرمود حق صَلُّوا علیه
كه محمد بود محتال إلیه

For this reason God has said, '*bless him* (the Prophet),'
for Mohammed was one to whom were transferred.

در قیامت بنده را گوید خدا
هین چه كردی آن چه من دادم ترا

At the Resurrection God will say to His servant,
'Listen, what have you done with that which I bestowed on you?'

گوید ای رب شكر تو كردم به جان
چون ز تو بود اصل آن روزی و نان

He will reply, 'O Lord, I gave thanks to You with my soul,
since the source of my daily provision and bread was in You.'

گویدش حق نه نكردی شكر من
چون نكردی شكر آن اكرام فن

God will say to him, 'Nay, you did not give thanks to Me, inasmuch as
you did not give thanks to him who made a practice of generosity.

بر كریمی كرده‌ای ظلم و ستم
نه ز دست او رسیدت نعمتم

You have done wrong and injustice to a generous man:
did not My bounty come to you by his hand?'"

چون به گور آن ولی نعمت رسید
گشت گریان زار و آمد در نشید

When he arrived at the tomb of his benefactor,
he began to weep bitterly and broke into loud lamentation.

گفت ای پشت و پناه هر نبیل
مرتجی و غوث ابناء السبیل

He said, "O you who were the support and refuge of every noble man
and the hope and helper of wayfarers,

ای غم ارزاق ما بر خاطرت
ای چو رزق عام احسان و برت

O you on whose heart the care for our means of livelihood, O you
whose beneficence and charity were the universal provision of sustenance,

ای فقیران را عشیره و والدین
در خراج و خرج و در ایفاء دین

O you who were kinsfolk and parents to the poor in their taxes
and expenses and in discharging their debts,

ای چو بحر از بهر نزدیكان گهر
داده و تحفه سوی دوران مطر

O you who like the sea, gave pearls for those near
and rain as a gift to those afar,

پشت ما گرم از تو بود ای آفتاب
رونق هر قصر و گنج هر خراب

Our backs were warmed by you, O sun
the splendour in every palace and the treasure in every ruin.

ای در ابرویت ندیده‌كس گره
ای چو میكائیل راد و رزق ده

O you in whose eyebrow none ever saw knots,
O you generous and bountiful as Michael,

ای دلت پیوسته با دریای غیب
ای به قاف مكرمت عنقای غیب

O you whose heart was connected with the Sea of the Unseen,
O you, who were the invisible Anqa on the Qáf of munificence,

یاد نآورده كه از مالم چه رفت
سقف سمت همتت هرگز نكفت

Who never took thought how much of your wealth had gone,
and the roof of the azimuth of your magnanimity was never cloven,

ای من و صد همچو من در ماه و سال
مر ترا چون نسل تو گشته عیال

O you to whom in month and year I and a hundred like me
had become a family like your own children,

نقد ما و جنس ما و رخت ما
نام ما و فخر ما و بخت ما

You were our ready money and our movables and our furniture,
our fame and our glory and our fortune.

تو نمردی ناز و بخت ما بمرد
عیش ما و رزق مستوفی بمرد

You are not dead; our luxury and fortune are dead, our happy life is dead
and the sustenance that was provided in full measure.

واحد کالالف در رزم و کرم
صد چو حاتم گاه ایثار نعم

A single person like a thousand in warfare and in generosity;
as a hundred Hatims in the hour of lavishing bounties unselfishly.

حاتم ار مرده بمرده می‌دهد
گر دکانهای شمرده می‌دهد

If Hatím bestows dead on the dead,
he bestows a certain number of walnuts.

تو حیاتی می‌دهی در هر نفس
کز نفیسی می‌نگنجد در نفس

You at every moment art bestowing a life that, because of its preciousness,
cannot be contained in breath.

تو حیاتی می‌دهی بس پایدار
نقد زر بی‌کساد و بی‌شمار

You are bestowing a life exceedingly enduring,
real gold coin exempt from depreciation and beyond count.

وارثی نابوده یك خوی ترا
ای فلك سجده کنان کوی ترا

There exists no heir to one disposition of yours,
O you to whose abode Heaven is bowing in worship.

خلق را از گرگ غم لطفت شبان
چون کلیم اللّٰه شبان مهربان

Your grace is the shepherd of all who have been created,
from the wolf of pain—a loving shepherd like God's *Kalím*."

گوسفندی از کلیم اللّٰه گریخت
پای موسی آبله شد نعل ریخت

One sheep fled from God's *Kalím*:
the feet of Moses were blistered and his shoes dropped off.

در پی او تا به شب در جستجو
و آن رمه غایب شده از چشم او

He continued searching after it till nightfall,
and the flock had vanished from his sight.

گوسفند از ماندگی شد سست و ماند
پس کلیم الله گرد از وی فشاند

The sheep was enfeebled and exhausted by fatigue:
then God's *Kalím* shook the dust off it,

کف همی‌مالید بر پشت و سرش
می‌نواخت از مهر همچون مادرش

And stroked its back and head with his hand,
fondling it lovingly like a mother.

نیم ذره طیرگی و خشم نی
غیر مهر و رحم و آب چشم نی

Not half a mite of irritation and anger,
nothing but love and pity and tears!

گفت گیرم بر منت رحمی نبود
طبع تو بر خود چرا استم نمود

He said, "I grant you had no pity on me,
why did your nature show cruelty to itself?"

با ملایك گفت یزدان آن زمان
که نبوت را همی‌زیبد فلان

At that moment God said to the angels,
"So-and-so is suitable for prophethood."

مصطفی فرمود خود که هر نبی
کرد چوپانیش برنا یا صبی

Mustafá himself has said
that every prophet herded sheep as a young man or boy,

بی‌شبانی کردن و آن امتحان
حق ندادش پیشوایی جهان

Without his having been a shepherd and that trial,
God did not bestow on him the leadership of the world.

گفت سائل هم تو نیز ای پهلوان
گفت من هم بوده‌ام دهری شبان

A questioner said, "Even you, O man of might?"
"I too," he replied, "was a shepherd for a long while."

تا شود پیدا وقار و صبرشان
کردشان پیش از نبوت حق شبان

In order that their calmness and fortitude should be displayed,
God made them shepherds before prophethood.

هر امیری کاو شبانی بشر
آن چنان آرد که باشد موتمر

Every prince who performs the task of shepherding mankind
in such wise that he obeys the Commandments,

حلم موسی‌وار اندر رعی خود
او بجای آرد به تدبیر و خرد

In tending them with foresight and understanding
shows forbearance like that of Moses,

لاجرم حقش دهد چوپانیی
بر فراز چرخ مه روحانیی

Inevitably God will bestow on him a spiritual shepherd's office
above the sphere of the moon,

آن چنان که انبیا را زین رعا
بر کشید و داد رعی اصفیا

Even as He raised the prophets from this herding
and gave them the task of tending the righteous.

خواجه باری تو در این چوپانی‌ات
کردی آن چه کور گردد شانی‌ات

"You, in short, O Khwaja, have performed in your shepherding
that which causes him that hates you to become blind.

دانم آن جا در مکافات ایزدت
سروری جاودانه بخشدت

I know that God will give you yonder
an everlasting sovereignty in compensation.

بر امید کف چون دریای تو
بر وظیفه دادن و ایفای تو

In hope of your hand as the ocean and upon your giving a stipend
and discharging (my obligations) in full,

وام کردم نه هزار از زر گزاف
تو کجایی تا شود این درد صاف

I recklessly incurred debts nine thousand pieces of gold:
where are you, that these dregs may become clear?

تو کجایی تا که خندان چون چمن
گوییم بستان و ده چندان ز من

Where are you, that laughing like the garden you may say,
'Receive that and ten times as much from me'?

تو کجایی تا مرا خندان کنی
لطف و احسان چون خداوندان کنی

Where are you that you may make me laughing
and show favour and beneficence as lords?

تو کجایی تا بری در مخزنم
تا کنی از وام و فاقه ایمنم

Where are you, that you may take me into your treasury
and make me secure from debt and poverty?—

من همی‌گویم بس و تو مفضلم
گفته کاین هم گیر از بهر دلم

I am saying continually, 'Enough!' and you, my bounteous friend,
replying, 'Accept this too for my heart's sake.'

چون همی‌گنجد جهانی زیر طین
چون بگنجد آسمانی در زمین

How can a world be contained under the clay?
How should a Heaven be contained in the earth?

حاش لله تو برونی زین جهان
هم به وقت زندگی هم این زمان

God forbid! You are beyond this world
both in your lifetime and at the present hour.

در هوای غیب مرغی می‌پرد
سایه‌ی او بر زمین می‌گسترد

A bird is flying in the atmosphere of the Unseen:
its shadow falls on a piece of earth.

جسم سایه‌ی سایه‌ی سایه‌ی دل است
جسم کی اندر خور پایه‌ی دل است

The body is the shadow of the shadow of the shadow of the heart:
how is the body worthy of the rank of the heart?

مرد خفته روح او چون آفتاب
در فلك تابان و تن در جامه خواب

A man lies asleep: his spirit is shining in Heaven, like the sun,
while his body is in bed.

جان نهان اندر خلا همچون سجاف
تن تقلب می‌کند زیر لحاف

His spirit is hidden in the Void, like the fringe:
his body is turning to and fro beneath the coverlet.

روح چون من امر ربی مختفی است
هر مثالی که بگویم منتفی است

Since the spirit, being *from the command of my Lord*, is invisible,
every similitude that I may utter is denying.

ای عجب کو لعل شکر بار تو
و آن جوابات خوش و اسرار تو

Oh, where, I wonder, is your sugar-shedding ruby lip
and those sweet replies and mysteries of yours?

ای عجب کو آن عقیق قند خا
آن کلید قفل مشکلهای ما

Oh, where, I wonder, is that candy-chewing cornelian lip,
the key to the lock of our perplexities?

ای عجب کو آن دم چون ذو الفقار
آن که کردی عقلها را بی‌قرار

Oh, where, I wonder, is that breath as Dhu 'l-faqár,
that used to make our understandings distraught?

چند همچون فاخته‌ی کاشانه جو
کو و کو و کو و کو و کو و کو

How long, like a ringdove seeking her nest, 'where (*ku*) and where
and where and where and where and where?'

کو همانجا که صفات رحمت است
قدرت است و نزهت است و فطنت است

Where? In the place where are the Attributes of Mercy,
and Power and Transcendence, and Intelligence.

کو همانجا که دل و اندیشه‌اش
دایم آن جا بد چو شیر و بیشه‌اش

Where? In the same place where his heart and thought always dwelt,
like the lion in his jungle.

کو همانجا که امید مرد و زن
می‌رود در وقت اندوه و حزن

Where? In that place whither the hope of man and woman
turns in the hour of anguish and sorrow.

کو همانجا که به وقت علتی
چشم پرد بر امید صحتی

Where? In the place to which in time of illness
the eye takes wing in hope of health—

آن طرف که بهر دفع زشتیی
باد جویی بهر کشت و کشتیی

In that quarter where, in order to avert a calamity,
you seek wind for the corn or a ship;

آن طرف که دل اشارت می‌کند
چون زبان یا هو عبارت می‌کند

In that quarter which is signified by the heart
when the tongue utters the expression '*Yá Hú*.'

او مع الله است بی‌کوکو همی
کاش جولاهانه ما کو گفتمی

He is always with God beyond 'where? Where?' (*Ku, ku*).
Would that like weavers I might have said *ma ku*!

عقل ما کو تا ببیند غرب و شرق
روحها را می‌زند صد گونه برق

Where is our reason, that it should perceive the spiritual West and East
flashing forth a hundred kinds of splendour?

جزر و مدش بد به بحری در زبد
منتهی شد جزر و باقی ماند مد

His ebb and flow was caused by a foaming Sea:
the ebb has ceased and the flow remains.

نه هزارم وام و من بی‌دست رس
هست صد دینار از این توزیع و بس

I am nine thousand dinars in debt and have no resources:
there are a hundred dinars, from this subscription.

حق کشیدت ماندم در کش مکش
می‌روم نومید ای خاك تو خوش

God has withdrawn you and I am left in agony:
I am going in despair, O you whose dust is sweet!

همتی می‌دار در پر حسرتت
ای همایون روی و دست و همتت

Keep in your mind a prayer for your grief-stricken,
O you whose face and hands and prayers are auspicious.

آمدم بر چشمه و اصل عیون
یافتم در وی به جای آب خون

I come to the spring and the source of fountains:
I find in it instead of water blood.

چرخ آن چرخ است آن مهتاب نیست
جوی آن جوی است آب آن آب نیست

The sky is the same sky, it is not the same moonlight:
the river is the same river, the water is not the same water.

محسنان هستند کو آن مستطاب
اختران هستند کو آن آفتاب

There are benefactors, where is that one who was found to be good?
There are stars, where is that sun?

تو شدی سوی خدا ای محترم
پس به سوی حق روم من نیز هم

You have gone unto God, O venerated man:
I too, therefore, will go unto God."

مجمع و پای علم ماوی القرون
هست حق کل لدینا محضرون

God is the assembly-place where the generations
are mustered under His banner: *all are brought before Us*.

نقشها گر بی‌خبر گر با خبر
در کف نقاش باشد محتضر

The pictures, whether unconscious or conscious,
are present in the hand of the Painter.

دم به دم در صفحه‌ی اندیشه‌شان
ثبت و محوی می‌کند آن بی‌نشان

Moment by moment that traceless One is setting down
on the page of their thought and obliterating it.

خشم می‌آرد رضا را می‌برد
بخل می‌آرد سخا را می‌برد

He is putting anger and taking acquiescence away:
He is putting stinginess and taking generosity away.

نیم لحظه مدرکاتم شام و غدو
هیچ خالی نیست زین اثبات و محو

Never for half a wink at eve or morn
are my ideas exempt from this imprinting and obliterating.

کوزه‌گر با کوزه باشد کارساز
کوزه از خود کی شود پهن و دراز

The potter works at the pot to fashion it:
how should the pot become broad and long of itself?

چوب در دست دروگر معتکف
ور نه چون گردد بریده و موتلف

The wood is kept constantly in the carpenter's hand:
else how should it be hewn and put into right shape?

جامه اندر دست خیاطی بود
ور نه از خود چون بدوزد یا درد

The garment is in the hands of a tailor:
else how should it sew and cut of itself?

مشك با سقا بود ای منتهی
ور نه از خود چون شود پر یا تهی

The water-skin is with the water-carrier, O adept:
else how should it become full or empty by itself?

هر دمی پر می‌شوی تی می‌شوی
پس بدان که در کف صنع ویی

You are being filled and emptied at every moment:
know, then, that you are in the hand of His working.

چشم بند از چشم روزی کی رود
صنع از صانع چه سان شیدا شود

On the Day when the eye-bandage falls from the eye,
how madly will the work be enamoured of the Worker!

چشم داری تو به چشم خود نگر
منگر از چشم سفیهی بی‌خبر

If you have an eye, look with your own eye:
do not look through the eye of an ignorant fool.

گوش داری تو به گوش خود شنو
گوش گولان را چرا باشی گرو

If you have an ear, hearken with your own ear:
why be dependent on the ears of blockheads?

بی‌ز تقلیدی نظر را پیشه کن
هم برای عقل خود اندیشه کن

Make a practice of seeing without blindly following any authority:
think in accordance with the view of your own reason.

دیدن خوارزمشاه در سیران در موکب خود اسبی بس نادر و تعلق دل شاه به حسن و چستی آن اسب و سرد کردن عماد الملك آن اسب را در دل شاه و گزیدن شاه گفت او را بر دید خویش چنان که حکیم سنایی در الهی نامه فرمود

چون زبان حسد شود نخاس — یوسفی یابی از گزی کرباس

از دلالی برادران یوسف حسودانه در دل مشتریان آن چندان حسن پوشیده شد و زشت نمودن گرفت که وَ کانُوا فِیهِ مِنَ الزَّاهِدِینَ

How the Khwárizmsháh, may God have mercy upon him, while riding for pleasure, saw an exceedingly fine horse in his cavalcade; and how the king's heart fell in love with the beauty and elegance of the horse; and how the 'Imádu 'l-Mulk caused the horse to appear undesirable to the king; and how the king preferred his word to his own sight, as the Hakim, may God have mercy upon him, has said in the Iláhí-náma: "When the tongue of envy turns slave-dealer, you may get a Joseph for an ell of linen." Owing to the envious feelings of Joseph's brethren when they acted as brokers, such a great beauty was veiled from the heart of the buyers and he began to seem ugly, for "they were setting little value on him."

بود امیری را یکی اسبی گزین
در گلهٔ سلطان نبودش یك قرین

A certain Amír had a fine horse:
there was no equal to it in the Sultan's troop.

او سواره گشت در موکب بگاه
ناگهان دید اسب را خوارزمشاه

Early he rode out in the royal cavalcade:
suddenly the Khwárizmsháh observed the horse.

چشم شه را فر و رنگ او ربود
تا به رجعت چشم شه با اسب بود

Its beauty and colour enraptured the king's eye:
till his return the king's eye was following the horse.

بر هر آن عضوش که افکندی نظر
هر یکش خوشتر نمودی ز آن دگر

On whichever limb he let his gaze fall,
each seemed to him more pleasing than the other.

غیر چستی و گشی و روحنت
حق بر او افکنده بد نادر صفت

Besides elegance and beauty and spiritedness,
God had bestowed on it exquisite qualities.

پس تجسس کرد عقل پادشاه
کاین چه باشد که زند بر عقل راه

Then the king's mind sought to discover
what it could be that waylaid his reason,

چشم من پر است و سیر است و غنی
از دو صد خورشید دارد روشنی

Saying, "My eye is full and satisfied and wanting naught:
it is illumined by two hundred suns.

ای رخ شاهان بر من بی‌ذقی
نیم اسبم در رباید بی‌حقی

Oh, the rook of kings is a pawn in my sight;
a knight enraptures me without any justification.

جادویی کردست جادو آفرین
جذبه باشد آن نه خاصیات این

The Creator of witchery has bewitched me:
it is an attraction, not the peculiar virtues of this."

فاتحه خواند و بسی لاحول کرد
فاتحه‌ش در سینه می‌افزود درد

He recited the *Fatiha* and uttered many a *lá hawl*;
the *Fatiha* increased the passion in his breast,

ز انکه او را فاتحه خود می‌کشید
فاتحه در جر و دفع آمد وحید

Because the *Fatiha* itself was drawing him on:
the *Fatiha* is unique in drawing on and averting.

گر نماید غیر هم تمویه اوست
ور رود غیر از نظر تنبیه اوست

If another appears, it is His illusion;
and if another vanishes from sight, it is His awakening.

پس یقین گشتش که جذبه ز آن سری است
کار حق هر لحظه نادر آوری است

Then it became certain to him that the attraction was from Yonder:
the action of God is producing marvels at every moment.

اسب سنگین گاو سنگین ز ابتلا
می‌شود مسجود از مکر خدا

Because of the probation a stone horse a stone cow becomes,
through God's deception, an object of worship.

پیش کافر نیست بت را ثانیی
نیست بت را فر و نه روحانیی

In the eyes of the infidel the idol has no second,
the idol has neither glory nor spirituality.

چیست آن جاذب نهان اندر نهان
در جهان تابیده از دیگر جهان

What is the attracting power, hidden in the hiddenmost,
that shines forth in this world from the other world?

عقل محجوب است و جان هم زین کمین
من نمی‌بینم تو می‌تانی ببین

The intellect is barred, and the spirit also, from this ambush;
I cannot see it: see it you can!

چون که خوارزمشه ز سیران باز گشت
با خواص ملك خود هم راز گشت

When the Khwárizmsháh returned from his ride,
he conferred with the nobles of his kingdom.

پس به سرهنگان بفرمود آن زمان
تا بیارند اسب را ز آن خاندان

Then he immediately ordered the officers
to fetch the horse from that household.

همچو آتش در رسیدند آن گروه
همچو پشمی گشت امیر همچو کوه

As fire, the party arrived: the Amír who was like a mountain
became as a piece of wool

جانش از درد و غبین تا لب رسید
جز عماد الملك زنهاری ندید

He almost expired from the anguish and fraud:
he saw no protection except the 'Imádu 'l-Mulk;

که عماد الملك بد پای علم
بهر هر مظلوم و هر مقتول غم

For the 'Imádu 'l-Mulk was the foot of the banner to which every victim
of injustice and every one stricken by distress would flock for refuge.

محترم‌تر خود نبد زو سروری
پیش سلطان بود چون پیغمبری

In truth there was no chief more revered than he:
in the eyes of the Sultan he was like a prophet.

بی‌طمع بود و اصیل و پارسا
رایض و شب خیز و حاتم در سخا

He was not ambitious, strong-minded, devout, and ascetic,
one who kept vigils and was Hatím in generosity;

بس همایون رای و با تدبیر و راد
آزموده رای او در هر مراد

Very felicitous in judgement, endowed with foresight, and sage:
his judgement had been proved in everything that he sought to attain.

هم به بذل جان سخی و هم به مال
طالب خورشید غیب او چون هلال

Generous both in self-sacrifice and in sacrificing wealth:
always seeking the Sun of the invisible world, like the new-moon.

در امیری او غریب و محتبس
در صفات فقر و خلت ملتبس

In his princedom he felt strange and embarrassed:
he was clad in the attributes of poverty and love.

بوده هر محتاج را همچون پدر
پیش سلطان شافع و دفع ضرر

He was like a father to everyone in need:
before the Sultan he was an intercessor and the means of averting harm.

مر بدان را ستر چون حلم خدا
خلق او بر عکس خلقان و جدا

To the wicked he was a covering, like the clemency of God:
his nature was opposite to created beings and apart.

بارها می‌شد به سوی کوه فرد
شاه با صد لابه او را منع کرد

Many a time he would have gone alone to the mountains,
the Sultan prevented him by a hundred humble entreaties.

هر دم از صد جرم را شافع شدی
چشم سلطان را از او شرم آمدی

If at every moment he had interceded for a hundred sins,
the Sultan's eye would have been abashed before him.

رفت او پیش عماد الملك راد
سر برهنه کرد و بر خاك اوفتاد

He went to the noble 'Imádu 'l-Mulk:
he bared his head and fell on the ground,

که حرم با هر چه دارم گو بگیر
تا بگیرد حاصلم را هر مغیر

Saying "Let him take my harem together with all that I possess!
Let any raider seize my revenue!

این یکی اسب است جانم رهن اوست
گر برد مردم یقین ای خیر دوست

There is this one horse—my soul is devoted to it:
if he takes it, I will surely die O lover of good.

گر برد این اسب را از دست من
من یقین دانم نخواهم زیستن

If he takes this horse out of my hands,
I know for certain that I shall not live.

چون خدا پیوستگیی داده است
بر سرم مال ای مسیحا زود دست

Since God has bestowed a connection,
stroke my head at once with your hand, O Messiah!

از زن و زر و عقارم صبر هست
این تکلف نیست نی تزویری است

I can bear the loss of my women and gold and estates:
this is not pretence nor is it an imposture.

اندر این گر می‌نداری باورم
امتحان کن امتحان گفت و قدم

If you do not believe me in this, try me;
try me in word and deed!"

آن عماد الملك گریان چشم مال
پیش سلطان در دوید آشفته حال

Weeping and wiping his eyes, the 'Imádu 'l-Mulk ran, with agitated mien,
into the presence of the Sultan.

لب ببست و پیش سلطان ایستاد
رازگویان با خدا رب العباد

He closed his lips and stood before the Sultan,
communing with *God the Lord of His slaves*.

ایستاده راز سلطان می‌شنید
و اندرون اندیشه‌اش این می‌تنید

He stood and listened to the Sultan's intimate talk,
while inwardly his thought was weaving this—

کای خدا گر آن جوان کژ رفت راه
که نشاید ساختن جز تو پناه

"O God, if that young man has gone the wrong way,
for it is not fitting to make anyone except You a refuge,

تو از آن خود بکن از وی مگیر
گر چه او خواهد خلاص از هر اسیر

Act in Your own fashion and be not offended with him
although he beseech any prisoner to deliver him,

ز انکه محتاجند این خلقان همه
از گدایی گیر تا سلطان همه

Because all these creatures are in need:
take all from a beggar to the Sultan."

با حضور آفتاب با کمال
رهنمایی جستن از شمع و ذبال

To seek guidance from candle and wick
when the perfect Sun is present,

با حضور آفتاب خوش مساغ
روشنایی جستن از شمع و چراغ

To seek light from candle and lamp
when the smoothly-rolling Sun is present,

بی‌گمان ترك ادب باشد ز ما
کفر نعمت باشد و فعل هوا

Doubtless it is irreverence on our part;
it is ingratitude and an act of self-will,

ليك اغلب موشها در افتكار
همچو خفاشند ظلمت دوستدار

But most minds in thinking
are lovers of darkness, like the bat.

در شب ار خفاش كرمی می‌خورد
كرم را خورشيد جان می‌پرورد

If the bat eats a worm during the night,
the Sun fosters the life of the worm.

در شب ار خفاش از كرمی است مست
كرم از خورشيد جنبنده شده است

If the bat is intoxicated with a worm during the night,
by the Sun the worm has been caused to move.

آفتابی كه ضيا زو می‌زهد
دشمن خود را نواله می‌دهد

The Sun from where radiance gushes forth
is giving food to his enemy.

ليك شهبازی كه او خفاش نيست
چشم بازش راست بين و روشنی است

But the royal falcon which is not a bat
and whose falcon-eyes are seeing truly and are clear,

گر به شب جويد چو خفاش او نمو
در ادب خورشيد مالد گوش او

If it, like the bat, seeks increase during the night,
the Sun will rub its ear in correction,

گويدش گيرم كه آن خفاش لد
علتی دارد ترا باری چه شد

And will say to it, “I grant that the perverse bat has an infirmity,
anyhow what is the matter with you?

مالشت بدهم به زجر از اكتئاب
تا نتابی سر دگر از آفتاب

I will chastise you severely with affliction,
in order that you may not again turn your head away from the Sun.”

مواخذه‌ی يوسف صديق عليه السلام به حبس بضعِ سنين به سبب ياری خواستن از غير حق و گفتن اذْكُرْنِي عِنْدَ رَبِّكَ، مع تقريره

How Joseph the Siddíq—the blessings of God be upon him!—was punished with imprisonment “for several years” because of his seeking help from another than God and saying, “Mention me in your lord’s presence,” together with the exposition thereof.

آن چنان كه يوسف از زندانيی
با نيازی خاضعی سعدانيی

That is like Joseph’s of a prisoner,
a needy abject groundling.

خواست ياری گفت چون بيرون روی
پيش شه گردد امورت مستوی

He besought him for help and said,
“When you come out, your affairs will prosper with the king.

ياد من كن پيش تخت آن عزيز
تا مرا هم واخرد زين حبس نيز

Make mention of me before the throne of that mighty prince,
that he may redeem me also from this prison.”

كی دهد زندانيی در اقتناص
مرد زندانی ديگر را خلاص

How should a prisoner in captivity
give release to another imprisoned man?

اهل دنيا جملگان زندانی‌اند
انتظار مرگ دار فانی‌اند

All the people of this world are prisoners
in expectation of death in the abode that is passing away;

جز مگر نادر يكی فردانيی
تن به زندان جان او كيوانيی

Except, to be sure, in the rare case of one who is single,
one whose body is in the prison and his spirit like Saturn.

پس جزای آن كه ديد او را معين
ماند يوسف حبس در بضع سنين

Therefore, in retribution for having regarded him as a helper,
Joseph was left in prison *for several years*.

یاد یوسف دیو از عقلش سترد
و ز دلش دیو آن سخن از یاد برد

The Devil erased from his mind the recollection of Joseph
and removed from his memory those words.

زین گنه کآمد از آن نیکو خصال
ماند در زندان ز داور چند سال

In consequence of the sin which proceeded from that man of goodly qualities,
he was left in prison for several years by the Judge,

که چه تقصیر آمد از خورشید داد
تا تو چون خفاش افتی در سواد

Who said, “What failure was shown by the Sun of justice
that you should fall, like a bat, into the blackness?

هین چه تقصیر آمد از بحر و سحاب
تا تو یاری خواهی از ریگ و سراب

Listen, what failure was shown by the sea and the cloud
that you should seek help from the sand and the mirage?

عام اگر خفاش طبعند و مجاز
یوسفا داری تو آخر چشم باز

If the ordinary are bats by nature and unreal,
you, at least, O Joseph, have the eye of the falcon.

گر خفاشی رفت در کور و کبود
باز سلطان دیده را باری چه بود

If a bat went into the blind and blue,
after all what ailed the falcon that had seen the Sultan?”

پس ادب کردش بدین جرم اوستاد
که مساز از چوب پوسیده عماد

Therefore the Master punished him for this sin, saying,
“Do not make your prop of rotten wood”;

لیك یوسف را به خود مشغول کرد
تا نیاید در دلش ز آن حبس درد

But He caused Joseph to be engrossed with Him,
to the end that his heart should not be pained by that imprisonment.

آن چنانش انس و مستی داد حق
که نه زندان ماند پیشش نه غسق

God gave him such intimate joy and rapture
that neither the prison nor the murk remained to him.

نیست زندانی وحش‌تر از رحم
ناخوش و تاریك و پر خون و وخم

There is no prison more frightful than the womb—
noisome and dark and full of blood and unhealthy;

چون گشادت حق دریچه سوی خویش
در رحم هر دم فزاید تنت بیش

When God has opened for you a window in His direction,
your body in the womb grows more every moment,

اندر آن زندان ز ذوق بی‌قیاس
خوش شکفت از غرس جسم تو حواس

And in that prison, from the immeasurable delight,
the senses blossom happily from the plant, your body.

ز آن رحم بیرون شدن بر تو درشت
می‌گریزی از زهارش سوی پشت

It is grievous to you to go forth from the womb:
you are fleeing from her pubes towards her back.

راه لذت از درون دان نه از برون
ابلهی دان جستن قصر و حصون

Know that the way of pleasure is from within, not from without:
know that it is folly to seek palaces and castles.

آن یکی در کنج مسجد مست و شاد
و آن دگر در باغ ترش و بی‌مراد

One man is enraptured and delighted in the nook of a mosque,
while another is morose and disappointed in a garden.

قصر چیزی نیست ویران کن بدن
گنج در ویرانی است ای میر من

The palace is nothing: ruin your body!
The treasure lays in the ruin, O my prince.

این نمی‌بینی که در بزم شراب
مست آن گه خوش شود کاو شد خراب

Don’t you see that at the wine-feast
the drunkard becomes happy when he becomes ruined?

گر چه پر نقش است خانه برکنش
گنج جو و ز گنج آبادان کنش

Although the house is full of pictures, demolish it:
seek the treasure, and with the treasure put it into good repair.

خانه‌ای پر نقش تصویر و خیال
وین صور چون پرده بر گنج وصال

It is a house filled with pictures of imagination and fancy,
and these forms are as a veil over the treasure of union.

پرتو گنج است و تابشهای زر
که در این سینه همی‌جوشد صور

It is the radiance of the Treasure and the splendours of the gold
that cause the forms to surge up in this breast.

هم ز لطف و عکس آب با شرف
پرده شد بر روی آب اجزای کف

It is from the purity and translucence of the noble Water
that the particles of foam have veiled the face of the Water.

هم ز لطف و جوش جان با ثمن
پرده‌ای بر روی جان شد شخص تن

It is from the purity and agitation of the precious Spirit
that the bodily figure has veiled the face of the Spirit.

پس مثل بشنو که در افواه خاست
کآنچه بر ماست ای برادر هم ز ماست

Listen, then, to the adage that issued from the mouths—
"this which is upon us, O brother, is from us."

زین حجاب این تشنگان کف پرست
ز آب صافی اوفتاده دور دست

Because of this veil, these thirsty ones who are fond of the foam
have got out of reach of the pure Water.

آفتابا با چو تو قبله و امام
شب پرستی و خفاشی می‌کنیم

"O Sun, notwithstanding a *qibla* and Imam like You,
we worship the night and behave in the manner of bats.

سوی خود کن این خفاشان را مطار
زین خفاشیشان بخر ای مستجار

Make these bats to fly towards You and redeem them
from this bat-like disposition, O You whose protection is implored!

این جوان زین جرم ضال است و مغیر
که به من آمد ولی او را مگیر

This youth, by this sin, has gone astray and trespassed,
for he came to me; but do not chastise him."

در عماد الملك این اندیشه‌ها
گشته جوشان چون اسد در بیشه‌ها

In the 'Imádu 'l-Mulk these thoughts were raging
like a lion through the jungles.

ایستاده پیش سلطان ظاهرش
در ریاض غیب جان طایرش

His exterior stood before the Sultan,
his soaring spirit was in the meadows of the Unseen.

چون ملایك او به اقلیم أَ لست
هر دمی می‌شد به شرب تازه مست

Like the angels, he was instantly being intoxicated
with fresh draughts in the realm of *Alast*;

اندرون سور و برون چون پر غمی
در تن همچون لحد خوش عالمی

Inwardly a wedding-feast, but outwardly like a man filled with sorrow;
a delectable world in a tomb-like body.

او در این حیرت بد و در انتظار
تا چه پیدا آید از غیب و سرار

He was in this bewilderment and waiting to see
what would appear from the things occult and mysterious,

اسب را اندر کشیدند آن زمان
پیش خوارزمشاه سرهنگان کشان

At that time the officers brought the horse along
into the presence of the Khwárizmsháh.

الحق اندر زیر این چرخ کبود
آن چنان کره به قد و تك نبود

Truly beneath this azure sky
there was no colt like that in figure and in fleetness.

می‌ربودی رنگ او هر دیده را
مرحب آن از برق و مه زاییده را

Its colour dazzled every eye:
"Hail to the steed born of the lightning and the moon!"

همچو مه همچون عطارد تیز رو
گوییا صرصر علف بودش نه جو

It moved as swiftly as the moon and Mercury:
you might say that its fodder was the *sarsar* wind, not barley.

ماه عرصه‌ی آسمان را در شبی
می‌برد اندر مسیر و مذهبی

The moon traverses the expanse of heaven in one night
during a single journey and course.

چون به یك شب مه برید ابراج را
از چه منكر می‌شوی معراج را

Since the moon traversed the signs of the zodiac in one night,
why will you disbelieve the Ascension?

صد چو ماه است آن عجب در یتیم
كه به یك ایمای او شد مه دو نیم

That wondrous orphan Pearl is as a hundred moons,
for at a nod from him the moon became two halves.

آن عجب کاو در شکاف مه نمود
هم به قدر ضعف حس خلق بود

The marvel which he displayed in splitting the moon was only according
to the measure of the weakness of the perception possessed by the people.

كار و بار انبیا و مرسلون
هست از افلاك و اخترها برون

The work and business of the prophets and messengers
is beyond the skies and the stars.

تو برون رو هم ز افلاك و دوار
و آن گهان نظاره كن آن كار و بار

Also go beyond the skies and the revolving,
and then contemplate that work and business.

در میان بیضه‌ای چون فرخها
نشنوی تسبیح مرغان هوا

While you are inside the egg, like chicks,
you cannot hear the glorification of God by the birds of the air.

معجزات اینجا نخواهد شرح گشت
ز اسب و خوارمشاه گو و سر گذشت

The miracles will not be set forth here:
tell of the horse and the Khwárizmsháh and what happened.

آفتاب لطف حق بر هر چه تافت
از سگ و از اسب فر كهف یافت

Whatever the sun of God's grace shines upon,
whether it be dog or horse, gains the glory of the Cave;

تاب لطفش را تو یكسان هم مدان
سنگ را و لعل را داد او نشان

Yet deem not the radiance of His grace to be uniform:
it has given a sign to the pebble and the ruby.

لعل را ز آن هست گنج مقتبس
سنگ را گرمی و تابانی و بس

From that the ruby has a borrowed treasure;
the pebble has only heat and brightness.

آن كه بر دیوار افتد آفتاب
آن چنان نبود كز آب و اضطراب

The sun falling on a wall is not the same
as from water and quivering movement.

چون دمی حیران شد از وی شاه فرد
روی خود سوی عماد الملك كرد

After the peerless king had been astounded by it for a moment,
he turned his face to the 'Imádu 'l-Mulk,

كای اخی بس خوب اسبی نیست این
از بهشت است این مگر نه از زمین

Saying, "O vizier, is not this an exceedingly beautiful horse?
Surely it belongs to Paradise, not to the earth."

پس عماد الملك گفتش ای خدیو
چون فرشته گردد از میل تو دیو

Thereupon the 'Imádu 'l-Mulk said to him,
"O emperor, a demon is made angelic by your inclination.

در نظر آنچ آوری گردید نیك
بس گش و رعناست این مركب و لیك

That on which you look appears good.
This steed is very handsome and graceful, and yet

هست ناقص آن سر اندر پیكرش
چون سر گاو است گویی آن سرش

The head is a blemish in its form:
you might say that its head is like the head of an ox."

در دل خوارمشه این دم كار كرد
اسب را در منظر شه خوار كرد

These words worked on the heart of the Khwárizmsháh
and caused the horse to be cheap in the king's sight.

چون غرض دلاله گشت و واصفی
از سه گز کرباس یابی یوسفی

When prejudice becomes a go-between and describer,
you may get a Joseph for three ells of linen.

چون که هنگام فراق جان شود
دیو دلال در ایمان شود

When the hour arrives for the spirit's parting,
the Devil becomes a broker of the pearl of Faith,

پس فرو شد ابله ایمان را شتاب
اندر آن تنگی به یك ابریق آب

And then in that sore distress
the fool hastily sells his faith for a jug of water;

و آن خیالی باشد و ابریق نی
قصد آن دلال جز تخریق نی

But it is a phantom and not a jug:
the aim of the broker is naught but trickery.

این زمان که تو صحیح و فربهی
صدق را بهر خیالی می‌دهی

At this time, when you are healthy and fat,
you are giving up the Truth for a phantom.

می‌فروشی هر زمانی در کان
همچو طفلی می‌ستانی گردکان

You are constantly selling the pearls of the mine
and taking walnuts, like a child;

پس در آن رنجوری روز اجل
نیست نادر گر بود اینت عمل

Therefore it is no wonder if you act in this way
in the sickness of your day of doom.

در خیالت صورتی جوشیده‌ای
همچو جوزی وقت دق پوسیده‌ای

You have concocted an idea in your fancy:
when you are rattled like a walnut, you are rotten.

هست از آغاز چون بدر آن خیال
لیك آخر می‌شود همچون هلال

In the beginning that phantom resembles the full-moon,
but in the end it will become like the new-moon.

گر تو اول بنگری چون آخرش
فارغ آیی از فریب فاترش

If you regard its first as being like its last,
you will be quit of its feeble deception.

جوز پوسیده‌ست دنیا ای امین
امتحانش کم کن از دورش ببین

This world is a rotten walnut: O man of trust,
do not make trial of it, behold it from afar.

شاه دید آن اسب را با چشم حال
و آن عماد الملك با چشم مال

The king viewed the horse with regard to the present,
while the 'Imádu 'l- Mulk with regard to the future.

چشم شه دو گز همی‌دید از لغز
چشم آن پایان نگر پنجاه گز

The king's eye, because of distortion, saw two ells;
the eye of him who regarded the end saw fifty ells.

آن چه سرمه‌ست آن که یزدان می‌کشد
کز پس صد پرده بیند جان رشد

What an eye salve is that which God applies,
so that the spirit discerns the truth behind a hundred curtains!

چشم مهتر چون به آخر بود جفت
پس بدان دیده جهان را جیفه گفت

Since the Chief's eye was ever fixed on the end,
by reason of that eye he called the world a carcass.

زین یکی ذمش که بشنود او و حسب
پس فسرد اندر دل شه مهر اسب

On hearing only this single blame from him,
the love in the king's heart for the horse became chilled.

چشم خود بگذاشت و چشم او گزید
هوش خود بگذاشت و قول او شنید

He abandoned his own eye and preferred his eye:
he abandoned his own intelligence and listened to his words.

این بهانه بود و آن دیان فرد
از نیاز آن در دل شه سرد کرد

This was the pretext, and at entreaty the unique Judge
caused it to be cold in the king's heart.

در ببست از حسن او پیش بصر
آن سخن بد در میان چون بانگ در

He shut the door on its beauty to the eye:
those words intervened like the sound of the door.

پرده کرد آن نکته را بر چشم شه
که از آن پرده نماید مه سیه

He made that cryptic saying a veil over the king's eye,
a veil through which the moon appears to be black.

پاك بنایی که بر سازد حصون
در جهان غیب از گفت و فسون

Pure is the Builder who in the unseen world
constructs castles of speech and beguiling talk.

بانگ در دان گفت را از قصر راز
تا که بانگ واشدەست این یا فراز

Know that speech is the sound of the door from the palace of mystery:
consider whether it is the sound of opening or shutting.

بانگ در محسوس و در از حس برون
تبصرون این بانگ و در لا تبصرون

The sound of the door is perceptible, but the door is beyond perception:
you see this sound, but the door *you see not*.

چنگ حکمت چون که خوش آواز شد
تا چه در از روض جنت باز شد

When the harp of wisdom breaks into melody,
what door of the Garden of Paradise has been opened.

بانگ گفت بد چو در وا می‌شود
از سقر تا خود چه در وامی شود

When the sound of evil speech becomes loud,
what door of Hell is being opened.

بانگ در بشنو چو دوری از درش
ای خنك او را که واشد منظرش

Since you are far from its door, listen to the sound of the door:
oh, blest is he whose eye has been opened.

چون تو می‌بینی که نیکی می‌کنی
بر حیات و راحتی بر می‌زنی

When you are aware of doing a good action,
you obtain a life and joy;

چون که تقصیر و فسادی می‌رود
آن حیات و ذوق پنهان می‌شود

And when a fault and evil deed issues,
that life and rapture disappears.

دید خود مگذار از دید خسان
که به مردارت کشند این کرکسان

Do not abandon your own eye from regard for the vile,
for these vultures will lead you to the carcass.

چشم چون نرگس فرو بندی که چی
هین عصایم کش که کورم ای اچی

You close your narcissus-like eye, saying,
"What? Hey, sir, take my stick, for I am blind";

و آن عصا کش که گزیدی در سفر
خود ببینی باشد از تو کورتر

But if you would only look,
the guide whom you have chosen for the journey is blinder than you.

دست کورانه بحبل الله زن
جز بر امر و نهی یزدانی متن

Grasp in a blind man's fashion the *rope of Allah*:
do not cling to anything but the Divine commandments and prohibitions.

چیست حبل الله رها کردن هوا
کاین هوا شد صرصری مر عاد را

What is the *rope of Allah*?
To renounce self-will, for this self-will was a roaring wind to Ad

خلق در زندان نشسته از هواست
مرغ را پرها ببسته از هواست

It is from self-will that folk are sitting in jail;
it is from self-will that the bird's wings are tied.

ماهی اندر تابه‌ی گرم از هواست
رفته از مستوریان شرم از هواست

It is from self-will that the fish is in a hot pan;
it is from self-will that shame is gone from the modest.

خشم شحنه شعله‌ی نار از هواست
چار میخ و هیبت دار از هواست

The anger of the police magistrate is a fiery spark from self-will;
crucifixion and the awfulness of the gallows are of self-will.

شحنه‌ی اجسام دیدی بر زمین
شحنه‌ی احکام جان را هم ببین

You have seen the magistrate of bodies on the earth:
see also the magistrate who executes judgments against the soul.

روح را در غیب خود اشکنجه‌هاست
لیك تا نجهی شکنجه در خفاست

Truly tortures are inflicted on the soul in the world invisible,
but until you escape the torture is concealed.

چون رهیدی بینی اشکنجه و دمار
ز انکه ضد از ضد گردد آشکار

When you are freed you will behold the torture and perdition,
because contrary is made manifest by contrary.

آن که در چه زاد و در آب سیاه
او چه داند لطف دشت و رنج چاه

He that was born in the well and the black water, how should he know
the pleasantness of the open country and the pain of the well?

چون رها کردی هوا از بیم حق
در رسد سغراق از تسنیم حق

When, from fear of God, you have relinquished self-will,
the goblet from God's Tasním will arrive.

لا تطرق في هواك سل سبيل
من جناب الله نحو السلسبيل

Do not in your self-will make a way:
ask of God's Majesty the way to Salsabíl.

لا تكن طوع الهوى مثل الحشيش
ان ظل العرش اولى من عريش

Be not submissive to self-will like hay: in truth
the shade of the Divine Throne is better than the summer-house.

گفت سلطان اسب را واپس برید
زودتر زین مظلمه بازم خرید

The Sultan said, "Take the horse back
and with all speed redeem me from this wrong."

با دل خود شه نفرمود این قدر
شیر را مفریب زین راس البقر

The King did not say in his heart,
"Do not deceive the lion so greatly by means of the head of an ox.

پای گاو اندر میان آری ز داو
رو ندوزد حق بر اسبی شاخ گاو

You drag in the ox in order to cheat: go,
God does not stick the horns of an ox upon a horse."

بس مناسب صنعت است این شهره زاو
کی نهد بر جسم اسب او عضو گاو

This renowned Master-builder observes great congruity in His workmanship:
how should He attach to a horse's body part of an ox?

ز او ابدان را مناسب ساخته
قصرهای منتقل پرداخته

The Master-builder has made bodies congruously:
He has constructed moving palaces,

در میان قصرها تخریجها
از سوی این سوی آن صهریج‌ها

Balconies in them
and cisterns from this to that;

و ز درونشان عالمی بی‌منتها
در میان خرگهی چندین فضا

And within them an infinite world:
this entire expanse in a single tent.

گه چو کابوسی نماید ماه را
گه نماید روضه قعر چاه را

Now He causes the moon to seem like an incubus,
now He causes the bottom of a well to have the semblance of a garden.

قبض و بسط چشم دل از ذو الجلال
دم به دم چون می‌کند سحر حلال

Inasmuch as the closing and opening of the eye of the heart by the Almighty
is continually working lawful magic,

زین سبب درخواست حق از مصطفی
زشت را هم زشت و حق را حق نما

For this reason Mustafá entreated God, saying,
"Let the false appear as false and the true as true,

تا به آخر چون بگردانی ورق
از پشیمانی نیفتم در قلق

So that at last, when You turn the leaf,
I may not by sorrow fall into agitation."

مکر که کرد آن عماد الملك فرد
مالك الملکش بدان ارشاد کرد

It was the Lord of the Kingdom guided the peerless ‘Imádu ’l- Mulk
to the deception which he practised.

مکر حق سرچشمه‌ی این مکرهاست
قلب بین اصبعین کبریاست

God’s deception is the fountainhead of these deceptions:
the heart is between the two fingers of the Majesty.

آن که سازد در دلت مکر و قیاس
آتشی داند زدن اندر پلاس

He who creates deception and analogy in your heart
can set the sackcloth on fire.

رجوع کردن به قصه‌ی آن پای مرد و آن غریب وام دار و باز گشتن ایشان از سر گور خواجه و خواب دیدن پای مرد خواجه را الی آخره

Return to the Story of the bailiff and the poor debtor: how they turned back from the Khwaja’s grave, and how the bailiff saw the Khwaja in a dream, etc.

بی‌نهایت آمد این خوش سر گذشت
چون غریب از گور خواجه باز گشت

This goodly episode is endless.
When the poor stranger turned back from the Khwaja’s grave,

پای مردش سوی خانه‌ی خویش برد
مهر صد دینار را با او سپرد

The bailiff took him to his house
and handed over to him the purse of a hundred dinars.

لوتش آورد و حکایتهاش گفت
کز امید اندر دلش صد گل شکفت

He fetched delicacies for him and told him stories,
so that from the hope a hundred roses blossomed in his heart.

آن چه بعد العسر یسر او دیده بود
با غریب از قصه‌ی آن لب گشود

He opened his lips to relate the ease
which he had experienced after difficulty.

نیم شب بگذشت و افسانه کنان
خوابشان انداخت تا مرعای جان

Midnight passed, and narrating:
sleep transported them to the meadow where the spirit feeds.

دید پا مرد آن همایون خواجه را
اندر آن شب خواب بر صدر سرا

On that night the bailiff dreamed
that he saw the blessed Khwaja on the high-seat in the palace.

خواجه گفت ای پای مرد با نمك
آن چه گفتی من شنیدم يك به يك

The Khwaja said, “O excellent bailiff,
I have heard what you said, point by point,

لیك پاسخ دادنم فرمان نبود
بی‌اشارت لب نیارستم گشود

But I was not commanded to answer,
and I dare not open my lips without being directed.

ما چو واقف گشته‌ایم از چون و چند
مهر بر لبهای ما بنهاده‌اند

Now that we have become acquainted with the conditions and degrees,
a seal has been laid upon our lips,

تا نگردد رازهای غیب فاش
تا نگردد منهدم عیش و معاش

Lest the mysteries of the Unseen should be divulged
and the life and livelihood be destroyed,

تا ندرد پرده‌ی غفلت تمام
تا نماند دیگ محنت نیم خام

And lest the veil of forgetfulness should be entirely rent
and the pot of tribulation be left half-raw.

ما همه گوشیم کر شد نقش گوش
ما همه نطقیم لیکن لب خموش

We are all ear, the form of the ear has become deaf:
we are all speech, but our lips are silent.

هر چه ما دادیم دیدیم این زمان
این جهان پرده‌ست و عین است آن جهان

We now see everything that we gave:
this world is the veil, and that world is the vision.

روز کشتن روز پنهان کردن است
تخم در خاکی پریشان کردن است

The day of sowing is the day of concealment
and scattering seed in a piece of earth.

وقت بدرودن گه منجل زدن
روز پاداش آمد و پیدا شدن

The season of reaping and the time of plying the sickle
is the day of recompense and manifestation.

گفتن خواجه در خواب به آن پای مرد وجوه وام آن دوست را که آمده بود و نشان دادن جای دفن آن سیم و پیغام کردن به وارثان که البته آن را بسیار نبینند و هیچ باز نگیرد و اگر چه او هیچ از آن قبول نکند یا بعضی را قبول نکند هم آن جا بگذارند تا هر انکه خواهد بر گیرد که من با خدا نذرها کردم که از آن سیم به من و متعلقان من حبه ای باز نگردد الی آخره

How the Khwaja disclosed to the bailiff in his dream the means of paying the debts incurred by the friend who had come; and how he indicated the spot where the money was buried, and sent a message to his heirs that on no account should they regard that as too much or withhold anything, and that though he were to refuse the whole or a part of it they must let it remain in the place, in order that anyone who wished might take it away; 'for,' said he, 'I have made vows to God that not one mite of that money shall come back again to me and those connected with me,' etc.

بشنو اکنون داد مهمان جدید
من همی‌دیدم که او خواهد رسید

Now hear the bounty for my new guest.
I foresaw that he would arrive,

من شنوده بودم از وامش خبر
بسته بهر او دو سه پاره گهر

And I had heard the news of his debt;
I packed up two or three jewels for him,

که وفای وام او هستند و بیش
تا که ضیفم را نگردد سینه ریش

Which are the full payment of his debt, and more:
in order that the heart of my guest should not be wounded.

وام دارد از ذهب او نه هزار
وام را از بعض این گو برگزار

He owes nine thousand of gold:
let him discharge his debt with some of these.

فضله ماند زین بسی گو خرج کن
در دعایی گو مرا هم درج کن

There will be a great many of them left over:
let him expend and include me too in a benediction.

خواستم تا آن به دست خود دهم
در فلان دفتر نبشته است این قسم

I wished to give them with my own hand:
these assignments are written in such-and-such a note-book.

خود اجل مهلت ندادم تا که من
خفیه بسپارم بدو در عدن

Death, however, did not allow me time
to hand over to him secretly the pearls of Aden.

لعل و یاقوت است بهر وام او
در خنوری و نبشته نام او

Rubies and corundums for his debt
are in a certain vessel on which his name is written.

در فلان طاقیش مدفون کرده‌ام
من غم آن یار پیشین خورده‌ام

I have buried it in a certain vault:
I have shown solicitude for my ancient friend.

قیمت آن را نداند جز ملوك
فاجتهد بالبیع ان لا یخدعوك

None but kings can know the value of that:
take care, then, that they do not cheat you in the sale.

در بیوع آن کن تو از خوف غرار
که رسول آموخت سه روز اختیار

In sales, for fear of being swindled,
behave in the same manner as the Prophet, who taught three days' option.

از کساد آن مترس و در میفت
که رواج آن نخواهد هیچ خفت

Do not be afraid of it depreciating and do not fall,
since the demand for it will never decline.

وارثانم را سلام من بگو
وین وصیت را بگو هم مو به مو

Give my heirs a greeting from me
and rehearse to them this injunction, point by point,

تا ز بسیاری آن زر نشکهند
بی‌گرانی پیش آن مهمان نهند

In order that they may not be deterred by the largeness of the gold,
but may deliver it to that guest without reluctance.

ور بگوید او نخواهم این فره
گو بگیر و هر که را خواهی بده

And if he says that he does not want so much,
bid him take it and bestow it on whom he will.

ز آن چه دادم باز ستانم نفیر
سوی پستان باز ناید هیچ شیر

I will not take back a speck of what I have given:
the milk never comes back to the teat.

گشته باشد همچو سگ قی را اکول
مسترد نحله بر قول رسول

According to the Prophet's saying,
he who reclaims a gift will have become like a dog devouring his vomit.

ور ببندد در نباید آن زرش
تا بریزند آن عطا را بر درش

And if he shut the door and has no need of the gold,
let them pour the bounty at his door,

هر که آن جا بگذرد زر می‌برد
نیست هدیه‌ی مخلصان را مسترد

Everyone who passes may carry gold away:
the gifts of the sincere are never taken back.

بهر او بنهاده‌ام آن از دو سال
کرده‌ام من نذرها با ذو الجلال

I laid it in store for him two years ago
and vowed to the Almighty.

ور روا دارند چیزی ز آن ستد
بیست چندان خود زیانشان اوفتد

And if they deem it permissible to take aught,
truly twentyfold loss will befall them.

گر روانم را پژولانند زود
صد در محنت بر ایشان بر گشود

If they vex my spirit,
a hundred doors of tribulation will at once be opened for them.

از خدا اومید دارم من لبق
که رساند حق را در مستحق

I have good hope of God that He will cause the due
to reach the person who has the right to it."

دو قضیه‌ی دیگر او را شرح داد
لب به ذکر آن نخواهم بر گشاد

He unfolded two other matters to him,
I will not open my lips in mention of them,

تا بماند دو قضیه سر و راز
هم نگردد مثنوی چندین دراز

In order that two matters may remain secret and mysterious,
and also that the *Masnavi* may not become so very long.

بر جهید از خواب انگشتك زنان
گه غزل گویان و گه نوحه کنان

He sprang up from sleep, snapping his fingers,
now singing love-songs and now making lament.

گفت مهمان در چه سوداهاستی
پای مردا مست و خوش بر خاستی

The guest said, "In what mad fits are you? O bailiff,
you have risen intoxicated and merry.

تا چه دیدی خواب دوش ای بو العلا
که نمی‌گنجی تو در شهر و فلا

I wonder what you dreamed last night, O exalted one,
that you cannot be contained in city or desert.

خواب دیده پیل تو هندوستان
که رمیده‌ستی ز حلقه‌ی دوستان

Your elephant has dreamed of Hindustan,
for you have fled from the circle of your friends."

گفت سوداناك خوابی دیده‌ام
در دل خود آفتابی دیده‌ام

He replied, "I have dreamed a mad dream:
I have beheld a sun in my heart.

خواب دیدم خواجه‌ی بیدار را
آن سپرده جان پی دیدار را

In my dream I saw the wakeful Khwaja,
who gave up his life for vision.

خواب دیدم خواجه‌ی معطی المنی
واحد كالالف ان امر عنی

In my dream I saw the Khwaja, the giver of things desired,
one man like a thousand if any affair happened."

مست و بی‌خود این چنین بر می‌شمرد
تا که مستی عقل و هوشش را ببرد

Drunk and beside himself, he continued to recount in this fashion
till intoxication bereft him of reason and consciousness.

در میان خانه افتاد او دراز
خلق انبه گرد او آمد فراز

He fell at full length in the middle of the room:
a crowd of people gathered round him.

با خود آمد گفت ای بحر خوشی
ای نهاده هوشها در بی‌هشی

When he came to himself, he said, "O Sea of bliss,
O You who has stored forms of consciousness in unconsciousness,

خواب در بنهاده ای بیداریی
بسته‌ای در بی‌دلی دل داریی

You have stored wakefulness in sleep; You have fastened a dominion
over the heart to the state of one who has lost his heart.

توانگری پنهان کنی در ذل فقر
طوق دولت بسته اندر غل فقر

You conceal riches in the lowliness of poverty;
You fasten the necklace of wealth to the iron collar of poverty."

ضد اندر ضد پنهان مندرج
آتش اندر آب سوزان مندرج

Contrary is secretly enclosed in contrary:
fire is enclosed in boiling water.

روضه اندر آتش نمرود درج
دخلها رویان شده از بذل و خرج

A garden is enclosed in Nimrod's fire:
revenues grow from giving and spending;

تا بگفته مصطفی شاه نجاح
السماح یا اولی النعمی رباح

So that Mustafá, the King of prosperity, has said,
"O possessors of wealth, munificence are a gainful trade."

ما نقص مال من الصدقات قط
انما الخیرات نعم المرتبط

Riches were never diminished by alms-giving: in truth,
acts of charity are an excellent means of attaching to one's self.

جوشش و افزونی زر در زکات
عصمت از فحشا و منکر در صلات

In the poor-tax is the overflow and increase of gold:
in the ritual prayer is preservation from lewdness and iniquity.

آن زکاتت کیسه‌ات را پاسبان
و آن صلاتت هم ز گرگانت شبان

The poor-tax is the keeper of your purse;
the ritual prayer is the shepherd who saves you from the wolves.

میوه‌ی شیرین نهان در شاخ و برگ
زندگی جاودان در زیر مرگ

The sweet fruit is hidden in boughs and leaves:
the everlasting life is under death.

زبل گشته قوت خاك از شیوه‌ای
ز آن غذا زاده زمین را میوه‌ای

Dung, by a certain manner, becomes nutriment for the earth,
and by means of that food a fruit is born to the earth.

در عدم پنهان شده موجودیی
در سرشت ساجدی مسجودیی

An existence is concealed in non-existence,
adorability in the nature of adoration.

آهن و سنگ از برونش مظلمی
اندرون نوری و شمع عالمی

The steel and flint are dark externally,
inwardly a light and a world-illuminating candle.

درج در خوفی هزاران ایمنی
در سواد چشم چندان روشنی

In a single fear are enclosed a thousand securities;
in the black of the eye ever so many brilliancies.

اندرون گاو تن شه زادهای
گنج در ویرانهای بنهادهای

Within the cow-like body there is a prince,
a treasure deposited in a ruin,

تا خری پیری گریزد ز آن نفیس
گاو بیند شاه نی یعنی بلیس

To the end that an old ass, Iblís to wit, may flee from that precious
and may see the cow and not the king.

حکایت آن پادشاه و وصیت کردن او سه پسر خویش را که در این سفر در ممالك من فلان جا چنین ترتیب نهید و فلان جا چنین نواب نصب کنید اما الله الله به فلان قلعه مروید و گرد آن مگردید

Story of the King who enjoined his three sons, saying, "In this journey through my empire establish certain arrangements in such-and-such a place and appoint certain viceroys in such-and-such a place, but for God's sake, for God's sake, do not go to such-and-such a fortress and do not roam around it."

بود شاهی شاه را بد سه پسر
هر سه صاحب فطنت و صاحب نظر

There was a King, and the King had three sons:
all three endowed with sagacity and discernment.

هر یکی از دیگری استودهتر
در سخا و در وغا و کر و فر

Each one more praise worthy than another
in generosity and in battle and in exercising royal sway.

پیش شه شه زادگان استاده جمع
قرة العینان شه همچون سه شمع

The princes, the delight of the King's eye, stood together,
like three candles, before the King,

از ره پنهان ز عینین پسر
میکشید آبی نخیل آن پدر

And the father's palm-tree was drawing water by a hidden channel
from the two fountains of the son.

تا ز فرزند آب این چشمه شتاب
میرود سوی ریاض مام و باب

So long as the water of this fountain is running swiftly from the son
towards the gardens of his mother and father,

تازه میباشد ریاض والدین
گشته جاری عینشان زین هر دو عین

His parents' gardens will always be fresh:
their fountain is made to flow by both these fountains.

چون شود چشمه ز بیماری علیل
خشك گردد برگ و شاخ آن نخیل

When from sickness the fountain fails,
the leaves and boughs of the palm-tree become withered.

خشکی نخلش همیگوید پدید
که ز فرزند آن شجر نم میکشید

The withering of his palm-tree tells plainly
that the tree was drawing moisture from the son.

ای بسا کاریز پنهان همچنین
متصل با جانتان یا غافلین

How many a hidden conduit is connected in like fashion
with your souls, O you heedless ones!

ای کشیده ز اسمان و از زمین
مایه‌ها تا گشته جسم تو سمین

O you who have drawn stocks from heaven and earth,
so that your body has grown fat,

عاریه‌ست این کم همی باید فشارد
کانچه بگرفتی همی باید گزارد

This is a loan: you need not stuff so much,
for you must pay back what you have taken—

جز نفخت کان ز وهاب آمده‌ست
روح را باش آن دگرها بی‌هده‌ست

Except "*I breathed*," for that has come from the Munificent.
Cleave to the spirit! The other things are vain.

بی‌هده نسبت به جان می‌گویمش
نی به نسبت با صنیع محکمش

I call them vain in relation to the spirit,
not in relation to His consummate making.

بیان استمداد عارف از سرچشمه‌ی حیات ابدی و مستغنی شدن او از استمداد و اجتذاب از چشمه‌های آبهای بی‌وفا که علامه ذلك التجافی عن دار الغرور که آدمی چون بر مددهای آن چشمه‌ها اعتماد کند در طلب چشمه‌ی باقی دایم سست شود

کاری ز درون جان تو می‌باید　　کز عاریه‌ها ترا دری نگشاید
یك چشمه‌ی آب از درون خانه　　به ز آن جویی که آن ز بیرون آید

Explaining that the gnostic seeks replenishment from the Fountainhead of everlasting life and that he is relieved of any need to seek replenishment and draw from the fountains of inconstant water; and the sign thereof is his holding aloof from the abode of delusion; for when a man relies on the replenishments drawn from those fountains, he slackens in his search for the Fountain everlasting and permanent. "A work done from within your soul is necessary, for no door will be opened to you by things given on loan. A water-spring inside the house is better than an aqueduct that comes from outside."

حبذا کاریز اصل چیزها
فارغت آرد از این کاریزها

How goodly is the Conduit which is the source of things!
It makes you independent of these conduits.

تو ز صد ینبوع شربت می‌کشی
هر چه ز آن صد کم شود کاهد خوشی

You are quaffing drink from a hundred fountains:
whenever any of those hundred yields less, your pleasure is diminished;

چون بجوشد از درون چشمه‌ی سنی
ز استراق چشمه‌ها گردی غنی

When the sublime Fountain gushes from within,
no longer need you steal from the fountains.

قرة العینت چو ز آب و گل بود
راتبه‌ی این قره درد دل بود

Since your eye is rejoiced by water and earth,
heart's sorrow is the payment for this joy.

قلعه را چون آب آید از برون
در زمان امن باشد بر فزون

When water comes to a fortress from outside,
it is more than enough in times of peace;

چون که دشمن گرد آن حلقه کند
تا که اندر خونشان غرقه کند

When the enemy forms a ring round that,
in order that he may drown them in blood,

آب بیرون را ببرند آن سپاه
تا نباشد قلعه را ز آنها پناه

The troops cut off the outside water,
that the fortress may have no refuge from them.

آن زمان یك چاه شوری از درون
به ز صد جیحون شیرین از برون

At that time a briny well inside
is better than a hundred sweet rivers outside.

قاطع الاسباب و لشکرهای مرگ
همچو دی آید به قطع شاخ و برگ

The Cutter of cords and the armies of Death come, like December,
to cut the boughs and leaves,

در جهان نبود مددشان از بهار
جز مگر در جان بهار روی یار

There is no succour for them in the world from Spring,
except perchance the Spring of the Beloved's face in the soul.

ز آن لقب شد خاك را دار الغرور
کاو کشد پا را سپس یوم العبور

The Earth is entitled "the Abode of delusion"
because she draws back her foot on the day of passage.

پیش از آن بر راست و بر چپ می‌دوید
که بچینم درد تو چیزی نچید

Before that she was running right and left, saying,
"I will take away your sorrow"; but she never took anything away.

او بگفتی مر ترا وقت غمان
دور از تو رنج و ده که در میان

In the hour of anxieties she would say to you,
"May pain be far from you, and ten mountains between!"

چون سپاه رنج آمد بست دم
خود نمی‌گوید ترا من دیده‌ام

When the army of Pain arrives, she holds her breath:
she will not even say, "I have seen you."

حق پی شیطان بدین سان زد مثل
که ترا در رزم آرد با حیل

God made a parable concerning the Devil on this wise:
"He leads you into battle by his cunning tricks,

که ترا یاری دهم من با توام
در خطرها پیش تو من می‌دوم

Saying, 'I will give you help, I am beside you,
I will run before you in the perils;

اسپرت باشم گه تیر خدنگ
مخلص تو باشم اندر وقت تنگ

I will be your shield amidst the arrows of *khadang* wood;
I will be your refuge in the hour of distress;

جان فدای تو کنم در انتعاش
رستمی شیری هلا مردانه باش

I will sacrifice my life for you in raising you to your feet.
You are a Rustam, a lion: come on, be manful!'"

سوی کفرش آورد زین عشوه‌ها
آن جوال خدعه و مکر و دها

By means of these wiles that bag of deceit and cunning and craft
leads him to infidelity.

چون قدم بنهاد در خندق فتاد
او بقاها قاه خنده لب گشاد

As soon as he sets foot and falls into the moat,
he opens his lips with a loud ha, ha.

هی بیا من طمعها دارم ز تو
گویدش رو رو که بیزارم ز تو

"Hey, come! I have hopes of you."
He says, "Begone, leave, for I am quit of you.

تو نترسیدی ز عدل کردگار
من همی‌ترسم دو دست از من بدار

You did not fear the justice of the Creator,
I fear: keep your hands off me!"

گفت حق خود او جدا شد از بهی
تو بدین تزویرها هم کی رهی

God says, "He, indeed, is parted from felicity,
and how should you be saved by these hypocrisies?"

فاعل و مفعول در روز شمار
رو سیاهند و حریف سنگسار

On the Day of Reckoning the active and passive
will be shamed-faced and partners in stoning.

ره زده و ره زن یقین در حکم وداد
در چه بعدند و در بئس المهاد

Assuredly, by the decree and just dispensation, the waylaid and the waylayer
are in the pit of farness and in *an evil resting-place*.

گول را و غول را کاو را فریفت
از خلاص و فوز می‌باید شکیفت

The fool and the ghoul who deceived him
must ever endure to be deprived of salvation and felicity.

هم خر و خر گیر اینجا در گلند
غافلند اینجا و آن جا آفلند

Both the ass and he that caught the ass are in the mud here:
here they are forgetful of and there they are sunk—

جز کسانی را که وا گردند از ان
در بهار فضل آیند از خزان

Except those who turn back from that
and come from the autumn into the springtide of grace,

توبه آرند و خدا توبه پذیر
امر او گیرند و او نعم الامیر

And who repent, for God is ready to accept repentance,
and cleave to His command, for a goodly Commander is He!

چون بر آرند از پشیمانی حنین
عرش لرزد از انین المذنبین

When, by sorrow, they raise a piteous cry,
the highest Heaven trembles at the moaning of the sinners.

آن چنان لرزد که مادر بر ولد
دستشان گیرد به بالا می‌کشد

It trembles even as a mother for her child:
it takes them by the hand and draws them upward,

کای خداتان واخریده از غرور
نك ریاض فضل و نك رب غفور

Saying, “O you whom God has redeemed from delusion,
behold the gardens of grace and behold the forgiving Lord!

بعد ازینتان برگ و رزق جاودان
از هوای حق بود نه از ناودان

Henceforth you have everlasting provision and sustenance
from God’s air, not from the gutter.”

چون که دریا بر وسایط رشك کرد
تشنه چون ماهی بترك مشك کرد

Inasmuch as the Sea is jealous of intermediaries,
he that is thirsty as a fish takes leave of the water-skin.

روان شدن شه زادگان در ممالك پدر بعد از وداع کردن ایشان شاه را و اعادت کردن شاه وقت وداع وصیت را

How the princes, having bidden the King farewell, set out on a journey through their father’s empire, and how the King repeated his injunctions at the moment of farewell.

عزم ره کردند آن هر سه پسر
سوی املاك پدر رسم سفر

The three sons set out, in the fashion of travel,
to their father’s possessions,

در طواف شهرها و قلعه‌هاش
از پی تدبیر دیوان و معاش

And to make a tour of his cities and fortresses
for the purpose of regulating the administrative and economic conditions.

دستبوس شاه کردند و وداع
پس بدیشان گفت آن شاه مطاع

They kissed the King’s hand and bade him farewell;
then the King, obeyed, said to them:

هر کجاتانِ دل کشد عازم شوید
فی امان الله دست افشان روید

“Direct your course wherever your heart may lead you,
go under the protection of God, waving your hands.

غیر آن یك قلعه نامش هش ربا
تنگ آرد بر کله داران قبا

Except to one fortress, the name of which is ‘the robber of reason’:
it makes the coat tight for wearers of the tiara.

الله الله ز آن دژ ذات الصور
دور باشید و بترسید از خطر

For God’s sake, for God’s sake, keep far away from that castle
adorned with pictures, and beware of the peril!

رو و پشت برجهاش و سقف و پست
جمله تمثال و نگار و صورت است

The front and back of its towers and its roof and floor
are all images and decorations and pictures,

همچو آن حجره‌ی زلیخا پر صور
تا کند یوسف به ناکامش نظر

Like the chamber of Zalikha full of pictures
in order that Joseph should look upon her willy-nilly.

چون که یوسف سوی او می‌ننگرید
خانه را پر نقش خود کرد از مکید

Since Joseph would not look at her,
she cunningly filled the room with portraits of herself,

تا به هر سو که نگرد آن خوش عذار
روی او را بیند او بی‌اختیار

So that, wherever the fair-cheeked looked,
he might see her face without having the power to choose.

بهر دیده روشنان یزدان فرد
شش جهت را مظهر آیات کرد

The peerless God has made the six directions
a theatre for the display of His signs to the clairvoyant,

تا به هر حیوان و نامی که نگرند
از ریاض حسن ربانی چرند

In order that, whatever animal or plant they look upon,
they may feed on the meadows of Divine Beauty.

بهر این فرمود با آن اسپه او
حیث ولیتم فثم وجهه

Hence He said to the company,
‘*Wherever you turn, His Face is there*.

از قدح گر در عطش آبی خورید
در درون آب حق را ناظرید

If in thirst you drink some water from a cup,
you are beholding God within the water.’

آنکه عاشق نیست او در آب در
صورت خود بیند ای صاحب بصر

He that is not a lover sees in the water his own image,
O man of insight;

صورت عاشق چو فانی شد در او
پس در آب اکنون که را بنید بگو

Since the lover’s image has disappeared in Him,
whom now should he behold in the water? Tell!

حسن حق بیند اندر روی حور
همچو مه در آب از صنع غیور

Through the working of the Jealous One, they behold the beauty of God
in the faces of the houris, like the moon in water.

غیرتش بر عاشقی و صادقی است
غیرتش بر دیو و بر استور نیست

His jealousy is against a lover and sincere;
His jealousy is not against a devil and beast;

دیو اگر عاشق شود هم گوی برد
جبرئیلی گشت و آن دیوی بمرد

If the devil becomes a lover, he has carried off the palm:
he has become a Gabriel and his devilish nature is dead.

اسلم الشیطان آن جا شد پدید
که یزیدی شد ز فضلش بایزید

The Devil became a true believer’ is made manifest on the occasion
when by His grace a Yazíd becomes a Bayazid.

این سخن پایان ندارد این گروه
هین نگه دارید ز آن قلعه وجوه

This topic is endless. Beware, O company,
keep your faces from that fortress!

هین مبادا که هوستان ره زند
که فتید اندر شقاوت تا ابد

Oh, let not vain desire waylay you,
or you will fall into everlasting misery.

از خطر پرهیز آمد مفترض
بشنوید از من حدیث بی‌غرض

It is a bounden duty to abstain from peril:
hear disinterested advice from me.

در فرج جویی خرد سر تیز به
از کمین‌گاه بلا پرهیز به

In seeking relief it is better that one’s wits should be sharp:
it is better to abstain from the ambuscade of tribulation.”

گر نمی‌گفت این سخن را آن پدر
ور نمی‌فرمود ز آن قلعه حذر

If their father had not spoken these words
and had not warned them against that fortress,

خود بدان قلعه نمی‌شد خیلشان
خود نمی‌افتاد آن سو میلشان

Their party would never have approached the fortress;
their desire would never have inclined towards it;

کان نبد معروف بس مهجور بود
از قلاع و از مناهج دور بود

For it was not well-known: it was exceedingly remote
and aloof from the fortresses and the highways.

چون بکرد آن منع دلشان ز آن مقال
در هوس افتاد و در کوی خیال

When he uttered that prohibition, their hearts were thrown by his speech
into vain desire and into the quarter of phantasy,

رغبتی زین منع در دلشان برست
که بباید سر آن را باز جست

And, because of this prohibition,
a craving arose in their hearts to investigate the secret of that.

کیست کز ممنوع گردد ممتنع
چون که الانسان حریص ما منع

Who is that will refrain from the forbidden thing,
since man longs eagerly for what is forbidden?

نهی بر اهل تقی تبغیض شد
نهی بر اهل هوا تحریض شد

The veto causes the devout to hate;
the veto incites the sensual to covet it.

پس از این یغوی به قوما کثیر
هم از این یهدی به قلبا خبیر

Therefore He leads many folk astray by this means,
and by the same means He guides aright a knowing heart.

کی رمد از نی حمام آشنا
بل رمد ز آن نی حمامات هوا

How should the friendly dove be scared by the pipe?
Nay, the doves in the air are scared by that pipe.

پس بگفتندش که خدمتها کنیم
بر سمعنا و اطعناها تنیم

Then they said to him, "We will perform the services,
we will be intent on hearing and obeying.

رو نگردانیم از فرمان تو
کفر باشد غفلت از احسان تو

We will not turn aside from your commands:
it would be ingratitude to forget your kindness";

لیك استثنا و تسبیح خدا
ز اعتماد خود بد از ایشان جدا

But, because of their reliance upon themselves,
it was far from them to pronounce the saving clause and glorify God.

ذکر استثنا و حزم ملتوی
گفته شد در ابتدای مثنوی

Mention of the saving clause and manifold precaution
was made at the beginning of the *Masnavi*.

صد کتاب ار هست جز یك باب نیست
صد جهت را قصد جز محراب نیست

If there are a hundred books, they are but one chapter:
a hundred regions seek but one place of worship.

این طرق را مخلصش یك خانه است
این هزاران سنبل از یك دانه است

These roads end in one House:
these thousand ears of corn are from one Seed.

گونه گونه خوردنیها صد هزار
جمله یك چیز است اندر اعتبار

All the hundred thousand sorts of food and drink
are one thing in respect.

از یکی چون سیر گشتی تو تمام
سرد شد اندر دلت پنجه طعام

When you are entirely satiated with one,
fifty foods become cold to your heart.

در مجاعت پس تو احول دیده‌ای
که یکی را صد هزاران دیده‌ای

In hunger, then, you are seeing double,
for you have regarded a single one as a hundred thousand.

گفته بودیم از سقام آن کنیز
و ز طبیبان و قصور فهم نیز

We had told of the sickness of the handmaiden and of the physicians
and also their lack of understanding—

کان طبیبان همچو اسب بی‌عذار
غافل و بی‌بهره بودند از سوار

How those physicians were like an unbridled horse,
heedless of the rider and having no profit.

کامشان پر زخم از قرع لگام
سمشان مروح از تحویل گام

Their palates were covered with sores made by the impact of the bit,
and their hooves wounded by changing step,

ناشده واقف که نك بر پشت ما
رایض چستی است استادی نما

They had not become aware,
“Lo, on our back is a nimble Trainer who displays masterly skill.

نیست سر گردانی ما زین لگام
جز ز تصریف سوار دوست کام

Our turning the head to and fro is not caused by this bit,
but only by the control of a successful Rider.

ما پی گل سوی بستانها شده
گل نموده آن و آن خاری بده

We went into the gardens to gather roses:
they seemed to be roses, but they were thorns.”

هیچشان این نی که گویند از خرد
بر گلوی ما که می‌کوبد لگد

It never occurred to them to ask, by reason,
“Who is kicking our throats?”

آن طبیبان آن چنان بنده‌ی سبب
گشته‌اند از مکر یزدان محتجب

Those physicians so enthralled by the secondary cause
they have become blind to God’s contrivance.

گر ببندی در صطبلی گاو نر
باز یابی در مقام گاو خر

If you tether an ox in a stall
and then find an ass in the place of the ox,

از خری باشد تغافل خفته‌وار
که نجویی تا کی است آن خفیه کار

It would be asinine carelessness, like a man in slumber,
not to inquire who the secret agent is.

خود نگفته کاین مبدل تا کی است
نیست پیدا او مگر افلاکی است

You never said, “Let me see who this changer is:
he is not visible; surely, he is a celestial being.”

تیر سوی راست پرانیده‌ای
سوی چپ رفته است تیرت دیده‌ای

You have shot an arrow to the right
and have seen your arrow go to the left.

سوی آهویی به صیدی تاختی
خویش را تو صید خوکی ساختی

You have ridden in chase of a deer
and have made yourself the prey of a hog.

در پی سودی دویده بهر کبس
نارسیده سود افتاده به حبس

You have run after some gain for the purpose of stuffing yourself:
the gain has not reached and you have been cast into prison.

چاهها کنده برای دیگران
خویش را دیده فتاده اندر آن

You have dug pits for others
and have seen yourself fall into them.

در سبب چون بی‌مرادت کرد رب
پس چرا بد ظن نگردی در سبب

Since the Lord has disappointed you in regard to the means,
then why do not you become suspicious of the means?

بس کسی از مکسبی خاقان شده
دیگری ز آن مکسبه عریان شده

Many a one has become an emperor by dint of toil,
while another has been made destitute by that toil.

بس کس از عقد زنان قارون شده
بس کس از عقد زنان مدیون شده

Many a one has been made Qárún by marriage,
and many a one has been made bankrupt by marriage.

پس سبب گردان چو دم خر بود
تکیه بر وی کم کنی بهتر بود

The means, then, is turning about, like the tail of an ass:
it is better not to rely upon it.

ور سبب گیری نگیری هم دلیر
که بس آفتهاست پنهانش به زیر

And if you take the means, you should not take it boldly,
for beneath it there are many hidden annoyances.

سر استثناست این حزم و حذر
ز انکه خر را بز نماید این قدر

This prudence and precaution is the gist of the saving clause,
for this decree makes the ass appear to be a goat.

آن که چشمش بست گر چه گر بز است
ز احولی اندر دو چشمش خر بز است

Although he whose eye it has bandaged is clever,
because of his seeing double, in his eyes the ass is a goat.

چون مقلب حق بود ابصار را
که بگرداند دل و افکار را

Since God is the Turner of eyes,
who should turn the heart and the thoughts?

چاه را تو خانه‌ای بینی لطیف
دام را تو دانه‌ای بینی ظریف

You deem a pit to be a pleasant house;
you deem a trap to be dainty bait.

این تسفسط نیست تقلیب خداست
می‌نماید که حقیقتها کجاست

This is not sophistry, it is God's turning:
it shows where the realities are.

آن که انکار حقایق می‌کند
جملگی او بر خیالی می‌تند

He who denies the realities
is wholly involved in a phantasy.

او نمی‌گوید که حسبان خیال
هم خیالی باشدت چشمی بمال

He does not say,
"Your thinking phantasy is also a phantasy: rub an eye!"

رفتن پسران سلطان به حکم آن که الانسان حریص علی ما منع، ما بندگی خویش نمودیم و لیکن خوب بد تو بنده ندانست خریدن

به سوی آن قلعه‌ی ممنوع عنه، آنِ همهٔ وصیتها و اندرزهای پدر را زیر پا نهادند تا در چاه بلا افتاند و می‌گفتند ایشان را نفوس لوامه أَ لَمْ یَأْتِكُمْ نَذِیرٌ ایشان می‌گفتند گریان و پشیمان لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ ما كُنَّا فِي أَصْحابِ السَّعِيرِ

How the Sultan's sons went to the forbidden fortress, inasmuch as man eagerly covets that which he is refused—"We rendered our service, but your evil nature could not buy the servant." They trod all their father's injunctions and counsels underfoot, so that they fell into the pit of tribulation, and their reproachful souls were saying to them, "Did not a warner come to you?" while they, weeping and contrite, replied, "If we had been wont to listen or understand we should not have been among those who dwell in the flaming Fire."

این سخن پایان ندارد آن فریق
بر گرفتند از پی آن دژ طریق

This discourse has no end.
The party took their way to seek that castle.

بر درخت گندم منهی زدند
از طویله‌ی مخلصان بیرون شدند

They approached the tree of the forbidden fruit;
they went forth from the file of the sincere.

چون شدند از منع و نهیش گرمتر
سوی آن قلعه بر آوردند سر

Since they were made more ardent by their father's prohibition and veto,
they raised their heads towards that fortress.

بر ستیز قول شاه مجتبی
تا به قلعه‌ی صبر سوز هش ربا

In spite of the orders of the elect King to the fortress
which is the destroyer of self-restraint and the robber of rationality.

آمدند از رغم عقل پند توز
در شب تاریك بر گشته ز روز

Turning their backs on the day, they came in the dark night
in defiance of counsel-bestowing Reason

اندر آن قلعه‌ی خوش ذات الصور
پنج در در بحر و پنجی سوی بر

Into the beautiful fortress adorned with pictures,
five gates to the sea and five to the land—

پنج از آن چون حس به سوی رنگ و بو
پنج از آن چون حس باطن راز جو

Five of those, like the senses, facing towards colour and perfume;
five of them, like the interior senses, seeking the mystery.

ز آن هزاران صورت و نقش و نگار
می‌شدند از سو به سو خوش بی‌قرار

By those thousands of pictures and designs and decorations
they were made mightily restless to and fro.

زین قدحهای صور کم باش مست
تا نگردی بت تراش و بت پرست

Do not be intoxicated with these cups, which are forms,
lest you become a carver of idols and an idolater.

از قدحهای صور بگذر مه ایست
باده در جام است لیك از جام نیست

Abandon the cups, namely, the forms: do not tarry!
There is wine in the cup, but it is not from the cup.

سوی باده بخش بگشا پهن فم
چون رسد باده نیاید جام کم

Open your mouth wide to the Giver of the wine:
when the wine comes, the cup will not be lacking.

آدما معنی دل بندم بجوی
ترك قشر و صورت گندم بگوی

"O Adam, seek My heart-enthralling Reality:
take leave of the husk and form of the wheat."

چون که رنگی آرد شد بهر خلیل
دان که معزول است گندم ای نبیل

Since sand was turned into flour for the Friend,
know that the wheat is deposed from its office, O noble one.

صورت از بی‌صورت آید در وجود
همچنانك از آتشی زاده‌ست دود

Form is brought into existence by the Formless,
just as smoke is produced by a fire.

کمترین عیب مصور در خصال
چون پیاپی بینی‌اش آید ملال

The least blemish in the qualities of that which is endowed with form
becomes annoying when you regard it continually;

حیرت محض آردت بی‌صورتی
زاده صد گون آلت از بی‌آلتی

Formlessness throws you into absolute bewilderment:
from non-instrumentality a hundred kinds of instruments are born.

بی‌ز دستی دستها بافد همی
جان جان سازد مصور آدمی

Handlessness is weaving hands:
the Soul of the soul makes a formed Man.

آن چنانك اندر دل از هجر و وصال
می‌شود بافیده گوناگون خیال

It is like as from separation and union
diverse fancies are woven in the heart.

هیچ ماند این موثر با اثر
هیچ ماند بانگ و نوحه با ضرر

Does this cause ever resemble its effect?
Does the cry and lamentation ever resemble the loss?

نوحه را صورت ضرر بی‌صورت است
دست خایند از ضرر که نیست دست

The lamentation has a form, the loss is formless:
they gnaw their hands on account of a loss that has no hand.

این مثل نالایق است ای مستدل
حیله‌ی تفهیم را جهد المقل

This comparison, O seeker of guidance, does not fit;
it is the best effort a poor man can make to explain it.

صنع بی‌صورت بکارد صورتی
تن بروید با حواس و آلتی

The formless working sows a form,
there grows up a body endowed with senses and a faculty,

تا چه صورت باشد آن بر وفق خود
اندر آرد جسم را در نيك و بد

So that the form, whatever it be, according to its own nature
brings the body into good or evil.

صورت نعمت بود شاكر شود
صورت مهلت بود صابر شود

If it be a form of beneficence, it turns to thanksgiving;
if it be a form of deferment, it becomes patient;

صورت رحمی بود بالان شود
صورت زخمی بود نالان شود

If it be a form of mercy, it becomes flourishing;
if it be a form of repulse, it becomes full of moans;

صورت شهری بود گيرد سفر
صورت تيری بود گيرد سپر

If it be the form of a city, it takes a journey;
if it be the form of an arrow, it takes a shield;

صورت خوبان بود عشرت كند
صورت غيبی بود خلوت كند

If it be the form of fair ones, it indulges in enjoyment;
if it be a form of the unseen world, it practices religious seclusion.

صورت محتاجی آرد سوی كسب
صورت باز و وری آرد به غصب

The form of want leads to earn;
the form of strength of arm leads to seize by force.

اين ز حد و اندازه‌ها باشد برون
داعی فعل از خيال گونه گون

These are boundless and immeasurable:
the motive to action from various sorts of phantasy.

بی‌نهايت كيشها و پيشه‌ها
جمله ظل صورت انديشه‌ها

All the infinite ways of life and the crafts
are the shadow of the form of thoughts.

بر لب بام ايستاده قوم خوش
هر يكی را بر زمين بين سايه‌اش

Happy folk standing on the edge of a roof,
observe the shadow of each one on the ground.

صورت فكر است بر بام مشيد
و آن عمل چون سايه بر اركان پديد

The form of thought is on the lofty roof,
while the action appears, like a shadow, on the pillars.

فعل بر اركان و فكرت مكتتم
ليك در تاثير و وصلت دو بهم

The action is on the pillars, while the thought is concealed;
but the two are combined in the correlation of cause and effect.

آن صور در بزم كز جام خوشی است
فايده‌ی او بی‌خودی و بی‌هشی است

The forms that arise at a banquet from the festive cup
have as their result unconsciousness and senselessness.

صورت مرد و زن و لعب و جماع
فايده‌ش بی‌هوشی وقت وقاع

The forms of man and woman and sport and sexual intercourse—
their result at the time of sexual union distraction

صورت نان و نمك كان نعمت است
فايده‌ش آن قوت بی‌صورت است

The form of bread and salt, which is a benefit,
has as its result strength, which is formless.

در مصاف آن صورت تيغ و سپر
فايده‌ش بی‌صورتی يعنی ظفر

On the battle-field the form of sword and shield
has as its result a formless thing, i.e. victory.

مدرسه و تعليق و صورتهای وی
چون به دانش متصل شد گشت طی

College and learning and the forms thereof are done with,
as soon as they have reached knowledge.

اين صور چون بنده‌ی بی‌صورتند
پس چرا در نفی صاحب نعمتند

Since these forms are the slaves of the Formless,
why, then, are they denying their Benefactor?

اين صور دارد ز بی‌صورت وجود
چيست پس بر موجد خويشش جحود

These forms have their existence from the Formless:
what means, then, their denial of Him who brought them into existence?

خود از او یابد ظهور انکار او
نیست غیر عکس خود این کار او

His disbelief is really manifested by Him:
in truth this act of his is nothing but a reflection.

صورت دیوار و سقف هر مکان
سایه‌ی اندیشه‌ی معمار دان

Know that the form of the walls and roof of every dwelling-place
is a shadow of the thought of the architect,

گر چه خود اندر محل افتکار
نیست سنگ و چوب و خشتی آشکار

Even though in the seat of his thought
there is no visible stone and wood and brick.

فاعل مطلق یقین بی‌صورت است
صورت اندر دست او چون آلت است

Assuredly the Absolute Agent is formless:
form is as a tool in His hand.

گه گه آن بی‌صورت از کتم عدم
مر صور را رو نماید از کرم

Sometimes the Formless One graciously shows His face to the forms
from the concealment of non-existence,

تا مدد گیرد از او هر صورتی
از کمال و از جمال و قدرتی

In order that every form may thereby be replenished
with some perfection and beauty and power.

باز بی‌صورت چو پنهان کرد رو
آمدند از بهر کد در رنگ و بو

When, again, the Formless One has hidden His face,
they come to beg in colour and perfume.

صورتی از صورتی دیگر کمال
گر بجوید باشد آن عین ضلال

If one form seeks perfection from another form,
it is the quintessence of error.

پس چه عرضه می‌کنی ای بی‌گهر
احتیاج خود به محتاجی دگر

Why, then, O worthless man,
are you submitting your need to another needy?

چون صور بنده‌ست بر یزدان مگو
ظن مبر صورت به تشبیهش مجو

Inasmuch as forms are slaves, do not say or deem
that form is applicable to God: do not seek Him by *tashbíh*.

در تضرع جوی و در افنای خویش
کز تفکر جز صورت ناید به پیش

Seek in self-abasement and in self-extinction,
for nothing but forms is produced by thinking.

ور غیر صورتت نبود فره
صورتی کان بی‌تو زاید در تو به

And if you derive no advantage except from form,
the form that comes to birth within you involuntarily is the best.

صورت شهری که آن جا می‌روی
ذوق بی‌صورت کشیدت ای روی

The form of a city to which you are going:
you are drawn by a formless feeling of pleasure, O dependent one;

پس به معنی می‌روی تا لامکان
که خوشی غیر مکان است و زمان

Therefore you are really going to that which has no locality,
for pleasure is different from place and time.

صورت یاری که سوی او شوی
از برای مونسی‌اش می‌روی

The form of a friend to whom you would go:
you are going for the sake of enjoying his society;

پس به معنی سوی بی‌صورت شدی
گر چه ز ان مقصود غافل آمدی

Therefore in reality you go to the formless,
though you are unaware of that object.

پس حقیقت حق بود معبود کل
کز پی ذوق است سیران سبل

In truth, then, God is worshipped by all,
since wayfaring is for the sake of the pleasure.

لیك بعضی رو سوی دم کرده‌اند
گر چه سر اصل است سر گم کرده‌اند

But some have set their face towards the tail and have lost the Head,
although the Head is the principal;

ليك آن سر پيش اين ضالان گم
می‌دهد داد سری از راه دم

But that Head is bestowing on these lost and erring ones
the bounty proper to Headship by way of the tail.

آن ز سر می‌يابد آن داد اين ز دم
قوم ديگر پا و سر كردند گم

That one obtains the bounty from the Head, this one from the tail;
another company has lost foot and head.

چون كه گم شد جمله جمله يافتند
از كم آمد سوی كل بشتافتند

Since all has been lost, they have gained all:
through dwindling away they have sped towards the Whole.

ديدن ايشان در قصر اين قلعه‌ی ذات الصور نقش روی دختر شاه چين را و بی‌هوش شدن هر سه و در فتنه افتادن و تفحص كردن كه اين صورت كيست

How in the pavilion of the fortress adorned with pictures they saw a portrait of the daughter of the King of China and how all three lost their senses and fell into distraction and made inquiries, asking, "Whose portrait is this?"

اين سخن پايان ندارد آن گروه
صورتی ديدند با حسن و شكوه

This topic is endless.
The company espied a beauteous and majestic portrait.

خوب تر ز آن ديده بودند آن فريق
ليك زين رفتند در بحر عميق

The party had seen more beautiful than that,
but at this one they were plunged in the deep sea,

ز انكه افيونشان در اين كاسه رسيد
كاسه‌ها محسوس و افيون ناپديد

Because opium came to them in this cup:
the cups are visible, but the opium is unseen.

كرد فعل خويش قلعه‌ی هش ربا
هر سه را انداخت در چاه بلا

The fortress, the destroyer of reason, wrought its work:
it cast them, all three, into the pit of tribulation.

تير غمزه دوخت دل را بی‌كمان
الامان و الامان ای بی‌امان

Without a bow the arrow-like glances pierce the heart—
mercy, mercy, O merciless one!

قرنها را صورت سنگين بسوخت
آتشی در دين و دلشان بر فروخت

A stone image consumed the generations
and kindled a fire in their religion and their hearts.

چون كه او جانی بود خود چون بود
فتنه‌اش هر لحظه ديگرگون بود

When it is spiritual, how must it be!
Its fascination changes at every moment.

عشق صورت در دل شه زادگان
چون خلش می‌كرد مانند سنان

Since love of the pictured form
was stabbing the hearts of the princes like a spear-point,

اشك می‌باريد هر يك همچو ميغ
دست می‌خاييد و می‌گفت ای دريغ

Each was shedding tears, like a cloud,
and gnawing his hands and crying, "Oh, alas!

ما كنون ديديم شه ز آغاز ديد
چندمان سوگند داد آن بی‌نديد

Now we see the King saw at the beginning.
How often did that peerless one adjure us?"

انبيا را حق بسيار است از آن
كه خبر كردند از پايانمان

The prophets have conferred a great obligation
because they have made us aware of the end,

كانچه می‌كاری نرويد جز كه خار
وين طرف پری نيابی زو مطار

Saying, "That which you are sowing will produce nothing but thorns;
and you fly in this direction you will find there no room to fly.

تخم از من بر که تا ریعی دهد
با پر من پر که تیر آن سو جهد

Get the seed from me, that it may yield a crop;
fly with my wings that the arrow may speed Yonder.

تو ندانی واجبی آن و هست
هم تو گویی آخر آن واجب بدهست

If you do not recognise the necessity and existence of that,
yet in the end you will confess that it was necessary."

او تو است اما نه این تو آن تو است
که در آخر واقف بیرون شو است

He is you, but not this "you":
that "you" which in the end is conscious of escape.

توی آخر سوی توی اولت
آمدهست از بهر تنبیه و صلت

Your last "you" has come to your first "you"
to receive admonition and gifts.

توی تو در دیگری آمد دفین
من غلام مرد خود بینی چنین

Your "you" is buried in another:
I am the slave of a man who thus sees himself.

آن چه در آیینه میبیند جوان
پیر اندر خشت بیند پیش از آن

That which the youth sees in the mirror
the Elder sees beforehand in the brick.

ز امر شاه خویش بیرون آمدیم
با عنایات پدر یاغی شدیم

"We have transgressed the command of our King,
we have rebelled against the favours of our father.

سهل دانستیم قول شاه را
و آن عنایتهای بیاشباه را

We have lightly esteemed the King's word
and those incomparable favours.

نك در افتادیم در خندق همه
کشته و خستهی بلا بیملحمه

Lo, we all are fallen into the moat,
killed and wounded by affliction without combat.

تکیه بر عقل خود و فرهنگ خویش
بودمان تا این بلا آمد به پیش

We relied on our own intelligence and wisdom,
so that this tribulation has come to pass.

بیمرض دیدیم خویش و بیز رق
آن چنان که خویش را بیمار دق

We regarded ourselves as being without disease and emancipated,
just as one suffering from lung disease regards himself.

علت پنهان کنون شد آشکار
بعد از آن که بند گشتیم و شکار

Now, after we have been made prisoners and a prey,
the hidden malady has become apparent."

سایهی رهبر به است از ذکر حق
یك قناعت به که صد لوت و طبق

The shadow of the Guide is better than praising God:
a single contentment is better than a hundred delicacies and trays.

چشم بینا بهتر از سیصد عصا
چشم بشناسد گهر را از حصا

A seeing eye is better than three hundred staves:
the eye knows pearls from pebbles.

در تفحص آمدند از اندهان
صورت که بود عجب این در جهان

By sorrows they began to make inquiry, saying,
"Who in the world, we wonder, is she of whom this is the portrait?"

بعد بسیاری تفحص در مسیر
کشف کرد آن راز را شیخی بصیر

After much inquiry in travel,
a Shaykh endowed with insight disclosed the mystery,

نه از طریق گوش بل از وحی هوش
رازها بد پیش او بیروی پوش

Not by way of the ear, but by inspiration from Reason:
to him mysteries were unveiled.

گفت نقش رشك پروین است این
صورت شه زادهی چین است این

He said, "This is the portrait of an object of envy to the Pleiades:
this is the picture of the Princess of China.

همچو جان و چون جنین پنهانست او
در مکتم پرده و ایوانست او

She is hidden like the spirit and like the embryo:
she is in a secret bower and palace.

سوی او نه مرد ره دارد نه زن
شاه پنهان کرد او را از فتن

Neither man nor woman is admitted to her:
the King has concealed her on account of her fascinations.

غیرتی دارد ملك بر نام او
که نپرد مرغ هم بر بام او

The King has a jealousy for her name,
so that not even a bird flies above her roof."

وای آن دل کش چنین سودا فتاد
هیچ کس را این چنین سودا مباد

Alas for the heart that such an insane passion has stricken:
may no one feel a passion like this!

این سزای آن که تخم جهل کاشت
و آن نصیحت را کساد و سهل داشت

This is the retribution due to him, who sowed the seed of ignorance
and held light and cheap that counsel,

اعتمادی کرد بر تدبیر خویش
که برم من کار خود با عقل پیش

And put trust in his own management, saying,
"By dint of intelligence I will carry my affair to success."

نیم ذره ز آن عنایت به بود
که ز تدبیر خرد سیصد رصد

Half a mite of the favour is better than
three hundred spells devised by the intellect.

ترك مکر خویشتن گیر ای امیر
پا بکش پیش عنایت خوش بمیر

Abandon your own cunning, O Amír:
draw back your foot before the favour and gladly die.

این بقدر حیله‌ی معدود نیست
زین حیل تا تو نمیری سود نیست

This is not by a certain amount of contrivance:
nothing avails until you die to these plans.

حکایت صدر جهان بخارا که هر سائلی که به زبان بخواستی از صدقه‌ی عام بی‌دریغ او محروم شدی و آن دانشمند درویش به فراموشی و فرس حرص و تعجیل به زبان بخواست در موکب، صدر جهان از وی رو بگردانید و او هر روز حیله‌ی نو ساختی و خود را گاه زن کردی زیر چادر و گاه نابینا کردی و چشم و روی خود بسته به فراستش بشناختی الی آخره

Story of the Sadr-i Jahan of Bukhara. Any beggar who begged with his tongue was excluded from his universal and unstinted charity. A certain poor savant, forgetting and being excessively eager and in a hurry, begged with his tongue amidst his cavalcade. The Sadr-i Jahan averted his face from him, and he contrived a new trick every day and disguised himself, now as a woman veiled in a chador and now as a blind man with bandaged eyes and face, he always had discernment enough to recognize him, etc.

در بخارا خوی آن خواجه‌ی اجل
بود با خواهندگان حسن عمل

It was the habit of that most noble lord in Bukhara
to deal kindly with beggars.

داد بسیار و عطای بی‌شمار
تا به شب بودی ز جودش زر نثار

His great bounty and immeasurable munificence
were always scattering gold till nightfall.

زر به کاغذ پاره‌ای پیچیده بود
تا وجودش بود می‌افشاند جود

The gold was wrapped in bits of paper:
he continued to lavish bounty as long as he lived.

همچو خورشید و چو ماه پاك باز
آن چه گیرند از ضیا بدهند باز

Like the sun and the spendthrift moon;
they give back the radiance that they receive.

خاك را زر بخش کی بود آفتاب
زر از او در کان و گنج اندر خراب

Who bestows gold on the earth? The sun.
Through him, gold is in the mine and treasure in the ruin.

هر صباحی یك گره را راتبه
تا نماند امتی زو خایبه

Every morning an allowance to a set of people,
in order that no class should be left disappointed by him.

مبتلایان را بدی روزی عطا
روز دیگر بیوگان را آن سخا

On one day his gifts were made to those afflicted;
next day the same generosity to widows;

روز دیگر بر علویان مقل
با فقیهان فقیر مشتغل

Next day to impoverished descendants of Alí
together with poor jurists engaged in study;

روز دیگر بر تهی دستان عام
روز دیگر بر گرفتاران وام

Next day to empty-handed common folk;
next day to persons fallen into debt.

شرط او آن بود که کس با زبان
زر نخواهد هیچ نگشاید لبان

His rule was that no one should beg for gold
with his tongue or open his lips at all;

لیك خامش بر حوالی رهش
ایستاده مفلسان دیوار وش

But the paupers stood in silence,
like a wall, on the outskirts of his path,

هر که کردی ناگهان با لب سؤال
زو نبردی زین گنه یك حبه مال

And anyone who suddenly begged with his lips
was punished for this offence by not getting from him a mite of money.

من صمت منکم نجا بد یاسه‌اش
خامشان را بود کیسه و کاسه‌اش

His maxim was "Those of you who keep silence are saved":
his purses and bowls were for the silent.

نادرا روزی یکی پیری بگفت
ده زکاتم که منم با جوع جفت

One day extraordinarily an old man said,
"Give me alms, for I am hungry."

منع کرد از پیر و پیرش جد گرفت
مانده خلق از جد پیر اندر شگفت

He refused to the old man, but the old man importuned him:
the people were astounded by the old man's importunity.

گفت بس بی‌شرم پیری ای پدر
پیر گفت از من تویی بی‌شرم‌تر

He said, "You are a very shameless old man, O father."
The old man replied, "You are more shameless than I,

کاین جهان خوردی و خواهی تو ز طمع
کان جهان با این جهان گیری به جمع

For you have enjoyed this world, and in your greed
you would happily take the other world together with this world."

خنده‌ش آمد مال داد آن پیر را
پیر تنها برد آن توفیر را

He laughed and gave the old man some money:
the old man alone obtained the bounty.

غیر آن پیر ایچ خواهنده از او
نیم حبه زر ندید و نه تسو

Except that old man none of those who begged
saw half a mite or a single farthing of his money.

نوبت روز فقیهان ناگهان
یك فقیه از حرص آمد در فغان

On the day when it was the turn of the jurists,
a certain jurist, by cupidity, suddenly began to whine.

کرد زاریها بسی چاره نبود
گفت هر نوعی نبودش هیچ سود

He made many piteous appeals, but there was no help;
he uttered every kind, but it availed him naught.

روز دیگر با رگو پیچید پا
ناکس اندر صف قوم مبتلا

Next day he wrapped his leg in rags in the row of the sufferers,
hanging his head.

تختهها بر ساق بست از چپ و راست
تا گمان آید که او اشکسته پاست

He tied splints on his shank, left and right,
in order that it might be supposed that his leg was broken.

دیدش و بشناختش چیزی نداد
روز دیگر رو بپوشید از لباد

He saw and recognised him and did not give him anything.
Next day he covered his face with a rain-cloak,

هم بدانستش ندادش آن عزیز
از گناه و جرم گفتن هیچ چیز

The noble lord knew him still and gave him nothing
because of the sin and crime by speaking.

چون که عاجز شد ز صد گونه مکید
چون زنان او چادری بر سر کشید

When he had failed in a hundred sorts of trickery,
he drew a *chador* over his head, like women,

در میان بیوگان رفت و نشست
سر فرو افکند و پنهان کرد دست

And went and sat down amongst the widows,
and let his head droop and concealed his hands.

هم شناسیدش ندادش صدقهای
در دلش آمد ز حرمان حرقهای

Still he recognised him and did not give him any alms:
on account of the disappointment a burning grief came into his heart.

رفت او پیش کفن خواهی پگاه
که بپیچم در نمد نه پیش راه

He went early in the morning to a purveyor of grave-clothes, saying,
"Wrap me in a felt and lay me out on the road.

هیچ مگشا لب نشین و مینگر
تا کند صدر جهان اینجا گذر

Do not open your lips at all,
sit down and look on till the Sadr-i Jahan passes here.

بو که بیند مرده پندارد به ظن
زر در اندازد پی وجه کفن

Maybe he will see and suppose that I am dead
and drop some money to cover the cost of the shroud.

هر چه بدهد نیم آن بدهم به تو
همچنان کرد آن فقیر صله جو

I will pay you half of whatever he may give."
The poor man, desiring the present, did just as he was told.

در نمد پیچید و بر راهش نهاد
معبر صدر جهان آن جا فتاد

He wrapped him in the felt and laid him out on the road.
The Sadr-i Jahan happened to pass that way

زر در اندازید بر روی نمد
دست بیرون کرد از تعجیل خود

And dropped some gold on the felt.
He put forth his hand in his haste.

تا نگیرد آن کفن خواه آن صله
تا نهان نکند از او آن ده دله

Lest the purveyor of the grave-clothes should seize the gift of money
and lest that perfidious rascal should hide it from him.

مرده از زیر نمد بر کرد دست
سر برون آمد پی دستش ز پست

The dead man raised his hand from beneath the felt, a
nd, following his hand, his head came forth from below.

گفت با صدر جهان چون بستدم
ای ببسته بر من ابواب کرم

He said to the Sadr-i Jahan, "how I have received,
O you who did shut the doors of generosity against me!"

گفت لیکن تا نمردی ای عنود
ای جناب من نبردی هیچ جود

He replied, ", but until you died, O obstinate man,
you got no bounty from me."

سر موتوا قبل موت این بود
کز پس مردن غنیمتها رسد

The mystery of "Die before death"
is this that the prizes come after dying.

غیر مردن هیچ فرهنگی دگر
در نگیرد با خدای ای حیله گر

Except dying, no other skill avails with God,
O artful schemer.

یك عنایت به ز صد گون اجتهاد
جهد را خوف است از صد گون فساد

One favour is better than a hundred kinds of effort:
exertion is in danger from a hundred kinds of mischief.

و آن عنایت هست موقوف ممات
تجربه کردند این ره را ثقات

And the favour depends on dying:
the trustworthy have put this way to the test.

بلکه مرگش بی‌عنایت نیز نیست
بی‌عنایت هان و هان جایی مه‌ایست

Nay, not even his death is without the favour:
listen, listen, and do not tarry anywhere without the favour!

آن زمرد باشد این افعی پیر
بی‌زمرد کی شود افعی ضریر

That is an emerald, and this is an old viper:
without the emerald how should the viper be blinded?

حکایت آن دو برادر یکی کوسه و یك امرد، در عزب خانه‌ای خفتند، شبی اتفاقا امرد خشتها بر پشت خود انبار کرد، عاقبت دباب دب آورد و آن خشتها را به حیله و نرمی از پس او بر داشت، کودك بیدار شد به جنگ که این خشتها کو کجا بردی و چرا بردی، او گفت تو این خشتها را چرا نهادی الی آخره

Story of two brothers, one of whom had a few hairs on his chin while the other was a beardless boy. They went to sleep in a house for celibates. One night, as it happened, the boy piled bricks over his buttocks. At length, a crawler (sodomizer) crept and craftily and softly took off the bricks from his back. The boy awoke and began to quarrel, saying, "Where are these bricks? Where have you taken them to? Why did you take them?" He replied, "Why did you put these bricks there?" etc.

امردی و کوسه‌ای در انجمن
آمدند و مجمعی بد در وطن

A beardless boy and a youth with a few hairs on his chin
came to a festive gathering, for there was an assembly-place in the town.

مشتغل ماندند قوم محتجب
روز رفت و شد زمانه ثلث شب

The select party remained busy till the day was gone
and a third of the night had passed.

ز آن عزب‌خانه نرفتند آن دو کس
هم بخفتند آن سو از بیم عسس

The two did not leave that house for celibates:
they lay down to sleep there for fear of the night-patrol.

کوسه را بد بر زنخدان چار مو
لیك همچون ماه بدرش بود رو

The youth had four hairs on his chin,
but his face was like the full-moon.

کودك امرد به صورت بود زشت
هم نهاد اندر پس کون بیست خشت

The beardless boy was ugly in appearance:
placed twenty bricks on his backside.

لوطیی دب برد شب در انبهی
خشتها را نقل کرد آن مشتهی

A homosexual waited for an opportunity
and slowly removed the bricks.

دست چون بر وی زد او از جا بجست
گفت هی تو کیستی ای سگ پرست

When he began to approach him,
the startled boy awoke from his sleep.

گفت این سی خشت چون انباشتی
گفت تو سی خشت چون بر داشتی

He asked why the boy
had placed the bricks on his back.

کودك بیمارم و از ضعف خود
کردم اینجا احتیاط و مرتقد

I am a sick boy and because of my weakness
I took precautions and made here a place to lie down."

گفت اگر داری ز رنجوری تفی
چون نرفتی جانب دار الشفا

He replied, "If you are ill with a fever,
why didn't you go to the hospital

یا به خانه‌ی یك طبیبی مشفقی
که گشادی از سقامت مغلقی

Or to the house of a kindly physician,
in order that he might relieve you of your malady?"

گفت آخر من کجا دانم شدن
که به هر جا می‌روم من ممتحن

"Why," said he, "where can I go?
For wherever I go, persecuted,

چون تو زندیقی پلیدی ملحدی
می‌برآرد سر به پیشم چون ددی

Some foul ungodly miscreant like you
springs up before me like a wild beast.

خانقاهی که بود بهتر مکان
من ندیدم یك دمی در وی امان

The dervish-convent, which is the best place—
not there do I find safety for one moment.

رو به من آرند مشتی حمزه خوار
چشمها پر نطفه کف خایه فشار

A handful of pottage-eaters direct their looks at me:
their eyes bursting with lust

و آن که ناموسی است خود از زیر زیر
غمزه دزدد می‌دهد مالش به کیر

And even he that has regard for decorum
steals covert glances at my penis strokes.

خانقه چون این بود بازار عام
چون بود خر گله و دیوان خام

Since the convent is this, what must the public market be like?
A herd of asses and boorish devils!

خر کجا ناموس و تقوی از کجا
خر چه داند خشیت و خوف و رجا

What has an ass to do with decorum and piety?
How should an ass know reverence and fear and hope?

عقل باشد ایمنی و عدل جو
بر زن و بر مرد اما عقل کو

Intelligence consists in being safe and in the desire to act justly
towards woman and towards man; but where is intelligence?

ور گریزم من روم سوی زنان
همچو یوسف افتم اندر افتتان

And if I run away and go to the women,
I should fall into tribulation like Joseph.

یوسف از زن یافت زندان و فشار
من شوم توزیع بر پنجاه دار

Joseph suffered imprisonment and torment at the hands of a woman:
I should be divided amongst fifty gibbets.

آن زنان از جاهلی بر من تنند
اولیاشان قصد جان من کنند

Those women in their foolishness would attach themselves to me,
and their nearest and dearest would seek my life.

نه ز مردان چاره دارم نه از زنان
چون کنم که نی از اینم نه از آن

I have no means of escape either from men or women:
what can I do, since I belong neither to these nor to those?"

بعد از آن کودك به کوسه بنگریست
گفت او با آن دو مو از غم بری است

After that the boy looked at the youth and said,
"He is quit of trouble by reason of the two hairs.

فارغ است از خشیت و از پیکار خشت
و ز چو تو مادر فروش کنگ زشت

He is independent of the bricks and of quarrelling over the bricks
and of a wicked young ruffian like you who would sell his own mother.

بر زنخ سه چار مو بهر نمون
بهتر از سی خشت گرداگرد کون

Three or four hairs on the chin as a notice
are better than thirty bricks around my ass."

ذره‌ای سایه‌ی عنایت بهتر است
از هزاران کوشش طاعت پرست

One atom of the shade of favour
is better than a thousand endeavours of the devout pietist,

ز انکه شیطان خشت طاعت بر کند
گرد و صد خشت است خود را ره کند

Because the Devil will remove the bricks of piety:
if there are two hundred bricks he will make a way for himself.

خشت اگر پر است بنهاده‌ی تو است
آن دو سه مو از عطای آن سو است

If the bricks are numerous, they are laid by you;
those two or three hairs are a gift from Yonder.

در حقیقت هر یکی مو ز آن کهی است
کان امان نامه‌ی صله‌ی شاهنشهی است

In reality each one of those is as a mountain,
for it is a safe conduct bestowed by an Emperor.

تو اگر صد قفل بنهی بر دری
بر کند آن جمله را خیره سری

If you put a hundred locks on a door,
some reckless fellow may remove them all;

شحنه‌ای از موم اگر مهری نهد
پهلوانان را از آن دل بشکهد

If a police magistrate put a wax seal,
at that the hearts of doughty champions will quail.

آن دو سه تار عنایت همچو کوه
سد شده چون فر سیما در وجوه

Those two or three hair-threads of favour form a barrier as a mountain,
like majesty of aspect in the faces.

خشت را مگذار ای نیکو سرشت
لیك هم ایمن مخسب از دیو زشت

Do not neglect the bricks, O man of goodly nature;
but at the same time do not sleep safe from the wicked Devil.

رو دو تا مو ز آن کرم با دست آر
و آن گهان ایمن بخسب و غم مدار

Go and get two hairs of that grace,
and then sleep safe and have no anxiety.

نوم عالم از عبادت به بود
آن چنان علمی که مستنبه بود

The sleep of the wise (*'alim*)is better than worship,
such a wisdom (*'ilm*) as brings awakening.

آن سکون سابح اندر آشنا
به ز جهد اعجمی با دست و پا

The quiet of the swimmer in swimming
is better than the exertion with hands and feet of one who is unable.

اعجمی زد دست و پا و غرق شد
می‌رود سباح ساکن چون عمد

He that cannot swim throws out his hands and feet and drowns,
the swimmer moves quietly like pillars.

علم دریایی است بی‌حد و کنار
طالب علم است غواص بحار

Knowledge is an ocean without bound or shore:
the seeker of knowledge is the diver in seas.

گر هزاران سال باشد عمر او
او نگردد سیر خود از جستجو

Though his life is a thousand years,
never will he become weary of seeking,

کان رسول حق بگفت اندر بیان
اینکه منهومان هما لا یشبعان

For the Messenger of God said in explanation this—
"There are two greedy ones who are never satisfied."

در تفسیر این خبر که مصطفی صلوات اللّٰه علیه فرمود منهومان لا یشبعان طالب الدنیا و طالب العلم که این علم غیر علم دنیا باید تا دو قسم باشد اما علم دنیا هم دنیا باشد الی آخره و اگر همچنین شود که طالب الدنیا و طالب الدنیا تکرار بود نه تقسیم، مع تقریره

Commentary on the Tradition that Mustafá—the blessings of God be upon him!—said, "There are two greedy ones who will never be satisfied: the seeker of the present world and the seeker of knowledge." This "knowledge" must be different from "knowledge of the present world," in order that there may be the two classes; but "knowledge of the present world" is just the same as "the present world," etc.; and if it be equivalent to "the seeker of the present world and the seeker of the present world," that would be repetition, not division. With the exposition thereof.

طالب الدنیا و توفیراتها
طالب العلم و تدبیراتها

The seeker of the present world and its abundant opportunities for acquisition,
and the seeker of knowledge and the considerations proper to it.

پس در این قسمت چو بگماری نظر
غیر دنیا باشد این علم ای پدر

Now, when you fix your attention on this division,
this knowledge must be other than the present world, O father.

غیر دنیا پس چه باشد آخرت
کت کند ز ینجا و باشد رهبرت

What, then, is other than the present world? The next world,
which will take you away from here and be your guide.

بحث کردن آن سه شه زاده در تدبیر آن واقعه

How the three princes discussed the plan to adopt in view of what had occurred.

رو به هم کردند هر سه مفتتن
هر سه را یك رنج و یك درد و حزن

The three afflicted ones put their heads together:
all three felt the same grief and pain and sorrow.

هر سه در یك فکر و یك سودا ندیم
هر سه از یك رنج و یك علت سقیم

All three were comrades in one meditation and one passion;
all three were sick with one disease and one malady.

در خموشی هر سه را خطرت یکی
در سخن هم هر سه را حجت یکی

At the time of silence all three had one thought;
at the time of speech, too, all three had one argument.

یك زمانی اشك ریزان جمله‌شان
بر سر خوان مصیبت خون فشان

At one moment they all were shedding tears
and weeping blood on the dining-table of calamity;

یك زمان از آتش دل هر سه کس
بر زده با سوز چون مجمر نفس

At another moment all three, from the fire in their hearts,
heaved burning sighs as a chafing-pan.

مقالت برادر بزرگین

The discourse of the eldest brother.

آن بزرگین گفت ای اخوان خیر
ما نه نر بودیم اندر نصح غیر

The eldest said, "O men of integrity
were not we masculine in giving counsel to others?

از حشم هر که به ما کردی گله
از بلا و فقر و خوف و زلزله

Whenever one of the retainers
complained to us of affliction and poverty and fear and agitation,

ما همی‌گفتیم کم نال از حرج
صبر کن کالصبر مفتاح الفرج

We used to say, 'do not bewail your hardships: be patient,
for patience is the key to relief from pain.'

این کلید صبر را اکنون چه شد
ای عجب منسوخ شد قانون چه شد

What has become now of this key, fortitude? Wonderful!
The rule is null and void: what has become of it?

ما نمی‌گفتیم اندر کش مکش
اندر آتش همچو زر خندید خوش

Did not we always say,
'In the struggle laugh happily like gold in the fire'?

مر سپه را وقت تنگاتنگ جنگ
گفته ما که هین مگردانید رنگ

We said to the soldiers at the time of conflict in battle,
'Listen, do not change colour!'

آن زمان که بود اسبان را وطا
جمله سرهای بریده زیر پا

At the time when the ground trodden underfoot by the horses
was entirely severed heads,

ما سپاه خویش را هی‌هی‌کنان
که به پیش آیید قاهر چون سنان

We were shouting to our troops,
'On, on! Advance irresistibly like the spear point!'

جمله عالم را نشان داده به صبر
ز انکه صبر آمد چراغ و نور صدر

We preached fortitude to the entire world,
because fortitude is a lamp and light in the breast.

نوبت ما شد چه خیره‌سر شدیم
چون زنان زشت در چادر شدیم

Now it is our turn. Why have we become distracted
and gone under the *chador* like cowardly women?"

ای دلی که جمله را کردی تو گرم
گرم کن خود را و از خود دار شرم

O heart that did inspire all with ardour,
inspire yourself with ardour and be ashamed of yourself!

ای زبان که جمله را ناصح بدی
نوبت تو گشت از چه تن زدی

O tongue that was a mentor to all, now it is your turn:
why are you silent?

ای خرد کو پند شکر خای تو
دور تست این دم چه شد هیهای تو

O reason, where is your eloquent and persuasive counsel?
Now it is your turn: what has become of your admonitions?

ای ز دلها برده صد تشویش را
نوبت تو شد بجنبان ریش را

O you who has removed a hundred anxieties from hearts,
now it is your turn: wag your beard!

از غری ریش ار کنون دزدیده‌ای
پیش از این بر ریش خود خندیده‌ای

If now, in your vile cowardice, you have stolen a beard,
formerly you must have been laughing at your beard.

وقت پند دیگرانی های های
در غم خود چون زنانی وای وای

When you exhort others, "Come on! Come on!"
In your own anguish, "Alas, alas!" like women.

چون به درد دیگران درمان بدی
درد مهمان تو آمد تن زدی

Since you were a cure for others' pain,
you are silent when pain has become your guest?

بانگ بر لشکر زدن بد ساز تو
بانگ بر زن چه گرفت آواز تو

It was your fashion to shout at the soldiers:
shout: why is your voice choked?

آن چه پنجه سال بافیدی به هوش
ز آن نسیج خود بغلتاقی بپوش

For fifty years you have woven on your intelligence:
put on an under shirt of the fabric which you yourself have woven.

از نوایت گوش یاران بود خوش
دست بیرون آر و گوش خود بکش

The ears of your friends were delighted by your song:
put forth your hand and pull your own ear.

سر بدی پیوسته خود را دم مکن
پا و دست و ریش و سبلت گم مکن

You were always a head: do not make yourself a tail,
do not lose your feet and hands and beard and moustache.

بازی آن تست بر روی بساط
خویش را در طبع آر و در نشاط

It is for you to make a move on the board:
restore yourself to your normal state and your vigour.

ذکر آن پادشاه که ان دانشمند را به اکراه در مجلس آورد و بنشاند و ساقی شراب بر دانشمند عرضه کرد ساغر پیش او داشت رو بگردانید و ترشی و تندی آغاز کرد، شاه ساقی را گفت که هین در طبعش آر، ساقی چندی بر سرش کوفت و شرابش در خورد داد الی آخره

Anecdote of a king who brought a learned doctor into his banquet-hall by force and made him sit down. The cup-bearer offered him wine and held out the goblet to him, the doctor averted his face and began to look sour and behave rudely. The king said to the cup-bearer, "Come, and put him in a good humour." The cup-bearer beat him on the head several times and made him drink the wine, etc.

پادشاهی مست اندر بزم خوش
می‌گذشت آن یك فقیهی بر درش

A drunk king was feasting merrily,
a certain jurist passed by his gate.

کرد اشارت کش درین مجلس کشید
وز شراب لعل در خوردش دهید

He gave directions, saying, "Bring him into this hall
and give him a drink of the ruby wine."

پس کشیدندش به شه بی‌اختیار
شست در مجلس ترش چون زهر مار

So they brought him to the king, he had no choice:
he sat down in the hall, sour as poison and snakes.

عرضه کردش می‌نپذرفت او به خشم
از شه و ساقی بگردانید چشم

He offered him wine; he angrily refused it
and averted his eyes from the king and the cup-bearer,

که به عمر خود نخورده‌ستم شراب
خوشتر آید از شرابم زهر ناب

Saying, "I have never drunk wine in my life:
rank poison would please me better than wine.

هین به جای می به من زهری دهید
تا من از خویش و شما زین وا رهید

Hey, give me some poison instead of the wine
that I may be delivered from myself and you from this."

می نخورده عربده آغاز کرد
گشته در مجلس گران چون مرگ و درد

Without having drunk wine, he began to make a row
and became as disagreeable to the company as death and pangs.

همچو اهل نفس و اهل آب و گل
در جهان بنشسته با اصحاب دل

Like carnal earthly-minded people in the world
when they sit with spiritual folk.

حق ندارد خاصگان را در کمون
از می احرار جز در یشربون

God keeps His elect drinking secretly
the wine of the free.

عرضه می‌دارند بر محجوب جام
حس نمی‌یابد از آن غیر کلام

They offer the cup to one who is veiled;
perception apprehends nothing of it except the words.

رو همی‌گرداند از ارشادشان
که نمی‌بیند به دیده دادشان

He averts his face from their guidance
because he does not see their gift with his eye.

گر ز گوشش تا به حلقش ره بدی
سر نصح اندر درونشان در شدی

If there were a passage from his ear to his throat, the hidden meaning
of their admonition would have entered his inward parts.

چون همه نار است جانش نیست نور
که افکند در نار سوزان جز قشور

Inasmuch as his spirit is wholly fire, not light,
who would throw anything but husks into a blazing fire?

مغز بیرون ماند و قشر گفت رفت
کی شود از قشر معده گرم و زفت

The kernel remains outside and the husk, words, goes:
how should the stomach be made warm and stout by husks?

نار دوزخ جز که قشر افشار نیست
نار را با هیچ مغزی کار نیست

The Fire of Hell torments only the husks:
the Fire has nothing to do with any kernel;

ور بود بر مغز ناری شعله زن
بهر پختن دان نه بهر سوختن

And if a fire should dart its flames at the kernel,
know that it is in order to cook it, not to burn it.

تا که باشد حق حکیم این قاعده
مستمر دان در گذشته و نامده

So long as God is the Wise, know that this law
is perpetual in the past and in the time that has not come.

غز نغز و قشرها مغفور از او
مغز را پس چون بسوزد دور از او

The pure kernels and the husks are pardoned by Him:
how, then, should He burn the kernel? Far from Him!

از عنایت گر بکوبد بر سرش
اشتها آید شراب احمرش

If in His grace He beat the head of him,
he will feel an eager desire for the red wine;

ور نکوبد ماند او بسته دهان
چون فقیه از شرب و بزم این شهان

And if He does not beat him, he will remain, like the jurist,
with his mouth closed against the potations and festivity of these kings.

گفت شه با ساقی‌اش ای نیك پی
چه خموشی ده به طبعش آر هی

The king said to his cup-bearer, "O well-conducted,
why are you silent? Give and put him in good humour."

هست پنهان حاکمی بر هر خرد
هر که را خواهد به فن از سر برد

Over every mind there is a hidden Ruler,
cunningly diverts from his purpose whomever He will.

آفتاب مشرق و تنویر او
چون اسیران بسته در زنجیر او

The sun in the East and his radiance
are bound like captives in His chain.

چرخ را چرخ اندر آرد در زمن
چون بخواند در دماغش نیم فن

He causes the sphere to revolve immediately
when He chants half of a cunning spell in its brain.

عقل کاو عقل دگر را سخره کرد
مهره زو دارد وی است استاد نرد

The mind which dominates another mind has the dice from Him:
He is the Master-player.

چند سیلی بر سرش زد گفت گیر
در کشید از بیم سیلی آن زحیر

He gave him several cuffs on the head, saying, "Take the cup!"
The tormented man drained it in dread of blows.

مست گشت و شاد و خندان شد چو باغ
در ندیمی و مضاحك رفت و لاغ

He became tipsy and merry and smiling as a garden: he began to act
like a boon-companion and tell ridiculous stories and make jokes.

شیر گیر و خوش شد انگشتك بزد
سوی مبرز رفت تا میزك کند

He became brave and jolly and snapped his fingers:
he went to the bathroom.

یك کنیزك بود در مبرز چو ماه
سخت زیبا و ز قرناقان شاه

There he encountered a very beautiful slave girl
who belonged to the royal household.

چون بدید او را دهانش باز ماند
عقل رفت و تن ستم پرداز ماند

When he espied her, his mouth gaped,
his reason fled and his body was ready for violence.

عمرها بوده عزب مشتاق و مست
بر کنیزك در زمان در زد دو دست

He immediately
jumped on her.

بس طپید آن دختر و نعره فراشت
بر نیامد با وی و سودی نداشت

The girl screamed
and resisted but to no avail.

زن به دست مرد در وقت لقا
چون خمیر آمد به دست نانبا

A woman in the hands of a man at such a time
is like dough in the hands of a baker.

بسرشد گاهیش نرم و گه درشت
زو بر آرد چاق چاقی زیر مشت

He kneads it now gently, now roughly,
and makes it groan under his fist;

گاه پهنش واکشد بر تخته‌ای
در همش آرد گهی یك لخته‌ای

Now he draws it out flat on a board,
now for a bit he rolls it up;

گاه در وی ریزد اب و گه نمك
از تنور و آتشش سازد محك

Now he pours water on it and now salt:
he puts it to the ordeal of oven and fire.

این چنین پیچند مطلوب و طلوب
اندر این لعبند مغلوب و غلوب

Thus are the sought and the seeker intertwined:
the conquered and the conqueror are in this sport.

این لعب تنها نه شو را با زن است
هر عشیق و عاشقی را این فن است

This sport is not between husband and wife only:
this is the practice of everything that is loved and loves.

از قدیم و حادث و عین و عرض
پیچشی چون ویس و رامین مفترض

A mutual embracing, like Wís and Rámín, is obligatory
between eternal and non-eternal and between substance and accident;

لیك لعب هر یکی رنگی دگر
پیچش هر یك ز فرهنگی دگر

But the sport is of a different character in each case:
the embracing is for a different reason in each instance.

شوی و زن را گفته شد بهر مثیل
که مکن ای شوی زن را بد گسیل

This is said as a parable for husband and wife, meaning,
"O husband, do not dismiss your wife unkindly.

آن شب گردك نه ینگا دست او
خوش امانت داد اندر دست تو

On your wedding-night did not the bridesmaid
place her (the wife's) hand in your hand as a goodly trust?

کانچه با او تو کنی ای معتمد
از بد و نیکی خدا با تو کند

For the evil or good which you do unto her,
O man worthy of confidence, God will do unto you."

حاصل اینجا این فقیه از بی‌خودی
نه عفیفی ماندش و نه زاهدی

To resume, on this occasion this jurist was so beside himself
that neither continence nor asceticism remained in him.

آن فقیه افتاد بر آن حور زاد
آتش او اندر آن پنبه فتاد

The jurist threw himself on the nymph:
his fire caught hold of her cotton.

جان به جان پیوست و قالبها چخید
چون دو مرغ سر بریده می‌طپید

Soul was joined to soul and their bodies strove in mutual embrace,
trembling like two decapitated birds.

چه سقایه چه ملك چه ارسلان
چه حیا چه دین چه بیم و خوف جان

What was the wine-party or the king or Arslan?
What were modesty, religion, fear and dread of their lives?

چشمشان افتاده اندر عین و غین
نه حسن پیداست اینجا نه حسین

Their eyes were contorted like *'ayn* and *ghayn*:
here neither Hasan nor Husayn is seen distinctly.

شد دراز و کو طریق باز گشت
انتظار شاه هم از حد گذشت

It became protracted, and how could he return?
The king's expectancy too passed beyond bounds.

شاه آمد تا ببیند واقعه
دید آن جا زلزله القارعه

The king came to see what had happened:
he beheld there the commotion of Calamity.

آن فقیه از بیم بر جست و برفت
سوی مجلس جام را بربود تفت

The jurist sprang up in terror and fled to the banquet-hall
and hastily seized the wine-cup.

شه چو دوزخ پر شرار و پر نکال
تشنه‌ی خون دو جفت بد فعال

The king, full of fire and fury like Hell,
was thirsting for the blood of the guilty pair.

چون فقیهش دید رخ پر خشم و قهر
تلخ و خونی گشته همچون جام زهر

When the jurist saw his enraged and wrathful countenance,
which had become bitter and murderous as a cup of poison,

بانگ زد بر ساقی‌اش کای گرم‌دار
چه نشستی خیره ده در طبعش آر

He shouted to his cup-bearer, "O solicitous, why do you sit dumbfounded?
Give and put him in good humour!"

خنده آمد شاه را گفت ای کیا
آمدم با طبع آن دختر ترا

The king laughed and said, "O sir, I am restored to my good humour:
the girl is yours.

پادشاهم کار من عدل است و داد
ز آن خورم که یار را جودم بداد

I am the king: my business is justice and bounty:
I drink of that which my munificence bestowed on my friend.

آن چه آن را من ننوشم همچو نوش
کی دهم در خورد یار و خویش و توش

How should I give friend and kinsman for food and drink
what I would not drink as honey?

ز آن خورانم من غلامان را که من
می‌خورم بر خوان خاص خویشتن

I let my pages eat and drink of that
which I eat and drink at my own private table.

ز آن خورانم بندگان را از طعام
که خورم من خود ز پخته یا ز خام

I give my slaves the same food, cooked or raw,
as I eat myself.

من چو پوشم از خز و اطلس لباس
ز آن بپوشانم حشم را نه پلاس

When I put on a robe of silk or satin, I clothe my retainers in the same,
not in coarse woollen garments.

شرم دارم از نبی ذو فنون
ألبسوهم گفت مما تلبسون

I feel reverence for the all-accomplished Prophet, who said,
'Clothe them in that which you clothe yourselves.'

مصطفی کرد این وصیت با بنون
اطعموا الاذناب مما تاکلون

Mustafá gave his sons this injunction —
Feed your dependents with what you eat.'"

دیگران را بس به طبع آورده‌ای
در صبوری چست و راغب کرده‌ای

You have often restored others to a good disposition:
you have made them ready and willing to show fortitude.

هم به طبع آور به مردی خویش را
پیشوا کن عقل دور اندیش را

Manfully restore yourself too to disposition:
take the reason that meditates on fortitude as your guide.

چون قلاووزی صبرت پر شود
جان به اوج عرش و کرسی بر شود

When the guidance of fortitude becomes a wing for you,
your spirit will soar to the zenith of the Throne and Footstool.

مصطفی بین که چو صبرش شد براق
بر کشانیدش به بالای طباق

See, when fortitude became a Buraq for him,
how it carried Mustafá up to the top of the spheres.

روان گشتن شاه زادگان بعد از تمام بحث و ماجرا به جانب ولایت چین سوی معشوق و مقصود تا به قدر امکان به مقصود نزدیکتر باشند، اگر چه راه وصل مسدود است به قدر امکان نزدیکتر شدن محمود است الی آخره

How, after full discussion and debate, the princes set out for the province of China towards their beloved and the object, in order that they might be as near as possible to that object; although the way to union is barred, it is praiseworthy to approach as near as is possible.

این بگفتند و روان گشتند زود
هر چه بود ای یار من آن لحظه بود

They said this and immediately set out:
O my friend, everything that was at that moment.

صبر بگزیدند و صدیقین شدند
بعد از آن سوی بلاد چین شدند

They chose fortitude and became true witnesses;
then they set off towards the land of China.

والدین و ملك را بگذاشتند
راه معشوق نهان برداشتند

They left their parents and kingdom,
they took the way to the hidden beloved.

همچو ابراهیم ادهم از سریر
عشقشان بی‌پا و سر کرد و فقیر

Like Ibrahim son of Adham, Love from the throne
made them footless and headless and destitute.

یا چو ابراهیم مرسل سر خوشی
خویش را افکند اندر آتشی

Either, like Abraham who was sent,
one intoxicated cast himself into a fire,

یا چو اسماعیل صبار مجید
پیش عشق و خنجرش حلقی کشید

Or, like the much-enduring and glorious Ismail,
offered a throat to Love and his dagger.

حکایت امرؤ القیس که پادشاه عرب بود و به صورت عظیم بجمال بود، یوسف وقت خود بود و زنان عرب چون زلیخا مرده‌ی او و او شاعر طبع، قفا نبك من ذکری حبیب و منزل، چون همه زنان او را به جان می‌جستند ای عجب غزل او و ناله‌ی او بهر چه بود، مگر دانست که اینها همه تمثال صورتی‌اند که بر تختهای خاك نقش کرده‌اند، عاقبت این امرؤ القیس را حالی پیدا شد که نیم شب از ملك و فرزند گریخت و خود را در دلقی پنهان کرد و از آن اقلیم به اقلیم دیگر رفت در طلب آن کس که از اقلیم منزه است، یَخْتَصُّ بِرَحْمَتِهِ مَنْ یَشاءُ، الی آخره

Story of Imra'u 'l-Qays, who was the king of the Arabs and exceedingly handsome: he was the Joseph of his time, and the Arab women were desperately in love with him, like Zalikha. He had the poetic genius— "Halt, let us weep in memory of a beloved and a dwelling-place." Since all the women desired him with soul, one may well wonder what was the object of his love-songs and lamentations. Surely he knew that all these are copies of a picture which have been drawn on frames of earth. At last there came to this Imra'u 'l-Qays such a experience that in the middle of the night he fled from his kingdom and children and concealed himself in the garb of a dervish and wandered from that clime to another clime in search of Him who transcends all climes: "He chooses for His mercy whom He will"; and so forth.

امرؤ القیس از ممالك خشك لب
هم کشیدش عشق از خطه‌ی عرب

Imra'u 'l-Qays was weary of his empire:
Love carried him away from the country of the Arabs,

تا بیامد خشت می‌زد در تبوك
با ملك گفتند شاهی از ملوك

So that he came and worked as a brick-maker at Tabuk.
The king was told that a royal personage,

امرؤ القیس آمده‌ست اینجا به کد
در شکار عشق خشتی می‌زند

Imra’u ’l-Qays, having fallen a prey to Love,
had come there and was making bricks by labour.

آن ملك بر خاست شب شد پیش او
گفت او را ای ملیك خوب رو

The king rose up and went to him at night and said to him,
“O king of beauteous countenance,

یوسف وقتی دو ملکت شد کمال
مر ترا رام از بلاد و از جمال

You are the Joseph of the age. Two empires have become
entirely subject to you—, of the territories and, of Beauty.

گشته مردان بندگان از تیغ تو
و آن زنان ملك مه بی‌میغ تو

Men are enslaved by your sword,
while women are the chattels of your cloudless moon.

پیش ما باشی تو بخت ما بود
جان ما از وصل تو صد جان شود

You will dwell with me, it will be my fortune:
by union with you my soul will be made a hundred souls.

هم من و هم ملك من مملوك تو
ای به همت ملکها متروك تو

Both I and my kingdom are your to hold as your own,
O you who in high aspiration have abandoned kingdoms!”

فلسفه گفتش بسی و او خموش
ناگهان وا کرد از سر روی پوش

He reasoned with him for a long time, and he kept silence,
suddenly he unveiled the mystery.

تا چه گفتش او به گوش از عشق و درد
همچو خود در حال سر گردانش کرد

Think what of love and passion he whispered into his ear!
Immediately he made him a crazy wanderer like himself.

دست او بگرفت و با او یار شد
او هم از تخت و کمر بیزار شد

He took his hand and accompanied him:
he too renounced his throne and belt.

تا بلاد دور رفتند این دو شه
عشق یك کرت نکرده‌ست این گنه

These two kings went to distant lands:
not once has Love committed this crime.

بر بزرگان شهد و بر طفلانست شیر
او به هر کشتی بود من الاخیر

It is honey for the grown-up and milk for children:
for every boat it is the last bale.

غیر این دو بس ملوك بی‌شمار
عشقشان از ملك بربود و تبار

Besides these two, many kings, beyond number,
have Love torn from their kingdoms and families.

جان این سه شه بچه هم گرد چین
همچو مرغان گشته هر سو دانه چین

The souls of these three princes also were roaming around China
in every direction, like birds picking up grain.

زهره نی تا لب گشایند از ضمیر
ز انکه رازی با خطر بود و خطیر

They dare not open their lips to utter the thoughts hidden,
because it was a perilous and grave secret.

صد هزاران سر به پولی ان زمان
عشق خشم آلوده زه کرده کمان

A hundred thousand heads for a penny
at the moment Love strings his bow in anger.

عشق خود بی‌خشم در وقت خوشی
خوی دارد دم به دم خیره کشی

Even without anger, at the time when he is well-pleased,
Love is always accustomed to kill recklessly.

این بود آن لحظه کاو خشنود شد
من چه گویم چون که خشم آلود شد

This is at the moment when he is contented:
how shall I describe when he is angered?

لیك مرج جان فدای شیر او
کش کشد این عشق و این شمشیر او

But may the soul’s pasture be the ransom for his lion
that is killed by this Love and his scimitar!

کشتنی به از هزاران زندگی
سلطنتها مردهی این بندگی

It is a killing better than a thousand lives:
sovereignties are mortally enamoured of this servitude.

با کنایت رازها با همدگر
پست گفتندی به صد خوف و حذر

They were telling each other their secrets allusively in low tones
with a hundred fears and precautions.

راز را غیر خدا محرم نبود
آن را جز آسمان هم دم نبود

None but God was the confidant of their secret;
their sighs were breathed to Heaven alone.

اصطلاحاتی میان همدگر
داشتندی بهر ایراد خبر

They were using certain mystical terms among themselves
in order to convey information.

زین لسان الطیر عام آموختند
طمطراق و سروری اندوختند

The ordinary have learned this birds' language
and have acquired prestige and authority.

صورت آواز مرغ است آن کلام
غافل است از حال مرغان مرد خام

That terminology is the image of the bird's voice:
the uninitiated man is ignorant of the state of the birds.

کو سلیمانی که داند لحن طیر
دیو گر چه ملك گیرد هست غیر

Where is the Solomon who knows the birds' song?
The demon, though he seizes the kingdom, is an alien.

دیو بر شبه سلیمان کرد ایست
علم مکرش هست و علمناش نیست

The demon in the likeness of Solomon stood: he knows how to deceive,
but he does not possess *we have been taught*.

چون سلیمان از خدا بشاش بود
منطق الطیری ز علمناش بود

Inasmuch as Solomon was rejoiced exceedingly by God,
he had a birds' language from we have been taught.

تو از آن مرغ هوایی فهم کن
که ندیدهستی طیور من لدن

Understand that you are a bird of the air
because you have not beheld the esoteric birds.

جای سیمرغان بود آن سوی قاف
هر خیالی را نباشد دست باف

The home of the Simurghs is beyond Qáf:
it is not a hand-loom to any imagination,

جز خیالی را که دید آن اتفاق
آن گهش بعد العیان افتد فراق

But only to the imagination that beholds it by chance
and then, after the vision, is parted—

نه فراق قطع بهر مصلحت
کایمن است از هر فراق آن منقبت

Not a parting that involves severance, for a wise purpose;
for that high estate is secure from every parting.

بهر استبقای آن روحی جسد
آفتاب از برف یك دم در کشد

In order to preserve the spiritual body
the Sun for a time withdraws from the snow.

بهر جان خویش جو از ایشان صلاح
هین مدزدد از حرف ایشان اصطلاح

Seek good for your soul from them:
beware, do not steal mystical expressions from their language.

آن زلیخا از سپندان تا به عود
نام جملهی چیز یوسف کرده بود

Zalikha had applied to Joseph the name of everything,
from rue-seed to aloes wood.

نام او در نامها مکتوم کرد
محرمان را سر آن معلوم کرد

She concealed his name in names
and made the inner meaning thereof known to confidants.

چون بگفتی موم ز آتش نرم شد
این بدی کان یار با ما گرم شد

When she said, "The wax is softened by the fire," this meant,
"My beloved is very fond of me."

ور بگفتی مه بر آمد بنگرید
ور بگفتی سبز شد آن شاخ بید

And if she said, “Look, the moon is risen”;
or if she said, “The willow-bough is green”;

ور بگفتی برگها خوش می‌طپند
ور بگفتی خوش همی‌سوزد سپند

Or if she said, “The leaves are quivering mightily”;
or if she said, “The rue-seed is burning merrily”;

ور بگفتی گل به بلبل راز گفت
ور بگفتی شه سر شهناز گفت

Or if she said, “The rose has told her secret to the nightingale”;
or if she said, “The king has disclosed his passion for Shahnáz”;

ور بگفتی چه همایون است بخت
ور بگفتی که بر افشانید رخت

Or if she said, “How auspicious is Fortune!” or if she said, “Give the furniture a good dusting”;

ور بگفتی که سقا آورد آب
ور بگفتی که بر آمد آفتاب

Or if she said, “The water-carrier has brought the water”;
or if she said, “The sun is risen”;

ور بگفتی دوش دیگی پخته‌اند
یا حوائج از پزش یك لخته‌اند

Or if she said, “Last night they cooked a pot full of food”
or “The vegetables are cooked to perfection”;

ور بگفتی هست نانها بی‌نمك
ور بگفتی عکس می‌گردد فلك

Or if she said, “The loaves have no salt”;
or if she said, “The heavenly sphere is going round in the contrary direction”;

ور بگفتی که به درد آمد سرم
ور بگفتی درد سر شد خوشترم

Or if she said, “My head aches”;
or if she said, “My headache is better”—

گر ستودی اعتناق او بدی
ور نکوهیدی فراق او بدی

If she praised, it was his caresses;
and if she blamed, it was separation from him.

صد هزاران نام گر بر هم زدی
قصد او و خواه او یوسف بدی

If she piled up a hundred thousand names,
her meaning and intention was always Joseph.

گرسنه بودی چو گفتی نام او
می‌شدی او سیر و مست جام او

Were she hungry, as soon as she spoke his name
she would be filled and intoxicated by his cup.

تشنگیش از نام او ساکن شدی
نام یوسف شربت باطن شدی

Her thirst would be quenched by his name:
the name of Joseph was a sherbet to her soul;

ور بدی دردیش ز آن نام بلند
درد او در حال گشتی سودمند

And if she were in pain, her pain would immediately
be turned into profit by that exalted name.

وقت سرما بودی او را پوستین
این کند در عشق نام دوست این

In cold weather it was a fur to her.
This, the Beloved’s name can do in love.

عام می‌خوانند هر دم نام پاك
این عمل نکند چو نبود عشقناك

The ordinary are always pronouncing the Holy Name,
it does not do this work since they are not endowed with love.

آن چه عیسی کرده بود از نام هو
می‌شدی پیدا و را از نام او

That which Jesus had wrought by the Name of *Hu*
was manifested to her through the name of him.

چون که با حق متصل گردید جان
ذکر آن این است و ذکر اینست آن

When the soul has been united with God,
to speak of that is this, and to speak of this is that.

خالی از خود بود و پر از عشق دوست
پس ز کوزه آن تلابد که در اوست

She was empty of self and filled with love for her friend,
and, “A pot drips what is in it.”

خنده بوی زعفران وصل داد
گریه بوهای پیاز آن بعاد

The scent of the saffron of union produces laughter;
the smell of the onion of absence tears.

هر یکی را هست در دل صد مراد
این نباشد مذهب عشق و وداد

Everyone has in his heart a hundred objects of desire;
this is not the way of love and fondness.

یار آمد عشق را روز آفتاب
آفتاب آن روی را همچون نقاب

Love's sun in the day-time is the Beloved:
the sun is as a veil over that Face.

آن که نشناسد نقاب از روی یار
عابد الشمس است دست از وی بدار

He that does not know the veil from the Face of the Beloved
is a sun-worshipper: keep your hand off from him.

روز او و روزی عاشق هم او
دل همو دل سوزی عاشق هم او

He is both the lover's day and daily bread;
He is both the lover's heart and heart-burning.

ماهیان را نقد شد از عین آب
نان و آب و جامه و دارو و خواب

Fish receive directly from the Essence of the Water
their bread and water and clothes and drugs and sleep.

همچو طفل است او ز پستان شیر گیر
او نداند در دو عالم غیر شیر

He is like a child getting milk from the breast:
he knows nothing in the two worlds except the milk.

طفل داند هم نداند شیر را
راه نبود این طرف تدبیر را

The child knows the milk and yet he does not know it:
consideration has no means of entrance here.

گیج کرد این گرد نامه روح را
تا بیابد فاتح و مفتوح را

This circular made the spirit crazy to find
the Opener and that which is opened.

گیج نبود در روش بلك اندر او
حاملش دریا بود نه سیل و جو

It is not crazy in going; nay, it is the Sea within it that bears it along,
not a torrent or a river.

چون بیابد او که یابد گم شود
همچو سیلی غرقه‌ی قلزم شود

How should it find? He that finds becomes lost:
like a torrent he is absorbed in the Ocean.

دانه گم شد آنگهی او تین بود
تا نمردی زر ندادم این بود

The seed is lost: then does it become a fig-tree.
This is "I did not give the money till you died."

بعد مکث ایشان متواری در بلاد چین در شهر تخت گاه و بعد دراز شدن صبر، بی‌صبر شدن آن بزرگین که من رفتم الوداع خود را بر شاه عرضه کنم،

اما قدمی تنیلنی مقصودی　　او القی راسی کفوادی ثمه،

یا پای رساندم به مقصود و مراد　　یا سر بنهم همچو دل از دست آن جا

و نصیحت برادران او را سود ناداشتن،

یا عاذل العاشقین دع فئه　　اضلها اللّٰه کیف ترشدها

الی آخره

How, after they had stayed in hiding and tarried patiently for a long while in the capital of China, where the Emperor was enthroned, the eldest lost patience and said, "Farewell! I will go and present myself to the King. Either my feet will bring me to the object of my quest, or I will lose my head there as my heart"— "Either my feet will bring me to the object of my quest and desire, or I will give away my head there as my heart"— and how the good advice of his brothers was of no avail.
"O you that chide those in love, let them alone! How should you direct a band which God has led astray?"
And so forth.

آن بزرگین گفت ای اخوان من
ز انتظار آمد به لب این جان من

The eldest said, "O my brother,
from waiting this soul of mine is on the verge.

لاابالی گشته‌ام صبرم نماند
مر مرا این صبر در آتش نشاند

I have become reckless, I can endure no more:
this endurance has set me on fire.

طاقت من زین صبوری طاق شد
واقعه‌ی من عبرت عشاق شد

My strength is exhausted by this fortitude:
my plight is a warning to lovers.

من ز جان سیر آمدم اندر فراق
زنده بودن در فراق آمد نفاق

I am weary of my life in separation:
it is hypocrisy to be alive in separation.

چند درد فرقتش بکشد مرا
سر ببر تا عشق سر بخشد مرا

How long will the anguish of separation from her be killing me?
Cut off my head, in order that Love may give me a head.

دین من از عشق زنده بودن است
زندگی زین جان و سر ننگ من است

My religion is, to be alive by Love:
life from this soul and head is a disgrace to me.

تیغ هست از جان عاشق گرد روب
ز انکه سیف افتاد محاء الذنوب

The sword sweeps the dust away from the lover's soul,
because the sword is a wiper-out of sins.

چون غبار تن بشد ماهم بتافت
ماه جان من هوای صاف یافت

When the bodily dust is gone, my moon shines:
my spirit's moon finds a clear sky.

عمرها بر طبل عشقت ای صنم
ان فی موتی حیاتی می‌زنم

For ages, O adored one, I have been beating the drum of love for you
'Lo, my life depends on my dying.'

دعوی مرغ آبیی کردست جان
کی ز طوفان بلا دارد فغان

My spirit has boasted that it is a water-bird:
how should it lament the flood of tribulation?

بط را ز اشکستن کشتی چه غم
کشتی‌اش بر آب بس باشد قدم

What cares the duck for shipwreck?
Her feet in the water are ship enough.

4065 زنده زین دعوی بود جان و تنم
من از این دعوی چگونه تن زنم

My soul and body are alive by this boast:
how should I refrain from making this boast?

خواب می‌بینم ولی در خواب نه
مدعی هستم ولی کذاب نه

I am dreaming but I am not asleep;
I am a boaster but I am not a liar.

گر مرا صد بار تو گردن زنی
همچو شمعم بر فروزم روشنی

Though you behead me a hundred times,
I am like a candle: I will burn brightly.

آتش ار خرمن بگیرد پیش و پس
شب روان را خرمن آن ماه بس

Though the stack catches fire in front and behind,
the stack of that Moon is enough for travellers in the night.

کرده یوسف را نهان و مختبی
حیلت اخوان ز یعقوب نبی

Joseph was hidden and concealed from Jacob the prophet
by the trickery of his brethren.

4070 خفیه کردندش به حیلت سازیی
کرد آخر پیرهن غمازیی

They put him out of sight by an artifice;
at last his shirt gave information."

آن دو گفتندش نصیحت در سمر
که مکن ز اخطار خود را بی‌خبر

The two admonished him in converse, saying,
"Do not ignore the dangers.

هین منه بر ریشهای ما نمك
هین مخور این زهر بر جلدی و شك

Listen, do not put salt on our wounds!
Beware; do not drink this poison rashly and in doubt.

جز به تدبیر یکی شیخی خبیر
چون روی چون نبودت قلبی بصیر

How can you go without being counselled by a wise Shaykh,
since you have not a discerning heart?

وای آن مرغی که ناروییده پر
بر پرد در اوج و افتد در خطر

Woe to the unfledged bird
that flies up to the zenith and falls into peril!"

4075 عقل باشد مرد را بال و پری
چون ندارد عقل عقل رهبری

Intelligence is wings and feathers to a man:
when he lacks intelligence, the intelligence of a guide.

یا مظفر یا مظفر جوی باش
یا نظرور یا نظرور جوی باش

Either be victorious or in search of a victor:
either have insight or be in search of one endowed with insight.

بی‌ز مفتاح خرد این قرع باب
از هوا باشد نه از روی صواب

Without the key, namely, intelligence, this knocking at the door
is prompted by self-will, not by right motives.

عالمی در دام می‌بین از هوا
و ز جراحتهای هم رنگ دوا

See a whole world ensnared by self-will
and by wounds that look like remedies.

مار استاده‌ست بر سینه چو مرگ
در دهانش بهر صید اشگرف برگ

The snake, as death, stands on its breast,
with a big leaf in its mouth in order to catch its prey.

4080 در حشایش چون حشیشی او به پاست
مرغ پندارد که او شاخ گیاست

It stands erect, like an herb, amidst the herbage,
the bird thinks it is the stalk of a plant.

چون نشیند بهر خور بر روی برگ
در فتد اندر دهان مار و مرگ

When it settles on the leaf for the purpose of eating,
it falls into the mouth of the snake and death.

کرده تمساحی دهان خویش باز
گرد دندانهاش کرمان دراز

A crocodile opens its mouth:
its teeth are surrounded by long worms.

از بقیه‌ی خور که در دندانش ماند
کرمها رویید و بر دندان نشاند

The worms were produced by the residue of food left in its teeth;
and it gave them lodging there.

مرغکان بینند کرم و قوت را
مرج پندارند آن تابوت را

The little birds see the worms and the food
and imagine that coffin to be a meadow.

چون دهان پر شد ز مرغ او ناگهان
در کشدشان و فرو بندد دهان

When its mouth is filled with birds,
it suddenly swallows them and closes its mouth.

این جهان پر ز نقل و پر ز نان
چون دهان باز آن تمساح دان

Know that this world full of dessert
and bread is like the open mouth of the crocodile.

بهر کرم و طعمه‌ای روزی تراش
از فن تمساح دهر ایمن مباش

O you who scrape together the means of livelihood, for worms and morsels
do not feel secure from the artfulness of the crocodile, Time.

روبه افتد پهن اندر زیر خاك
بر سر خاکش حبوب مکرناك

A fox falls flat under his earth:
above his earth are deceptive grains,

تا بیاید زاغ غافل سوی آن
پای او گیرد به مکر آن مکر دان

In order that the heedless crow may approach them
and the crafty one cunningly seize her by the leg.

صد هزاران مکر در حیوان چو هست
چون بود مکر بشر کاو مهتر است

Since there are a hundred thousand cunning tricks in animals,
how must be the cunning of Man who is superior!

مصحفی در کف چو زین العابدین
خنجری پر قهر اندر آستین

In his hand a copy of the Holy Book as Zaynu 'l- Abidin;
in his sleeve a vengeful dagger.

گویدت خندان که ای مولای من
در دل او بابلی پر سحر و فن

He addresses you smilingly—“O my lord,”
in his heart there is a Babylon of sorcery and guileful spells.

زهر قاتل صورتش شهد است و شیر
هین مرو بی‌صحبت پیر خبیر

Deadly poison, in appearance he is honey and milk.
Beware, do not go save in company with a wise preceptor.

جمله لذات هوا مکر است و زرق
سور تاریکی است گرد نور برق

All selfish pleasures are a deceit and fraud:
round the lightning-flash is a wall of darkness.

برق نور کوته و کذب و مجاز
گرد او ظلمات و راه تو دراز

The lightning is a brief gleam, false and fleeting,
surrounded by darkness; and your way is long.

نه به نورش نامه تانی خواندن
نه به منزل اسب دانی راندن

By its light you can neither read a letter
nor ride to your destination.

لیك جرم آن که باشی رهن برق
از تو رو اندر کشد انوار شرق

But, as a penalty for your being enthralled by the lightning,
the beams of sunrise withdraw themselves from you.

می‌کشاند مکر برقت بی‌دلیل
در مفازه‌ی مظلمی شب میل میل

Mile after mile through the night the lightning's deception
leads you on, without a guide, in a dark wilderness.

بر که افتی گاه و در جوی اوفتی
گه بدین سو گه بدان سوی اوفتی

Now you fall on a mountain, now into a river;
now you wander in this direction, now in that.

خود نبینی تو دلیل ای جاه جو
ور ببینی رو بگردانی از او

O seeker of worldly estate, you will never find the guide;
and if you find him, you will avert your face from him,

که سفر کردم در این ره شصت میل
مر مرا گمراه گوید این دلیل

Saying, "I have travelled sixty miles on this road,
and this guide tells me I have lost my way.

گر نهم من گوش سوی این شگفت
ز امر او را هم ز سر باید گرفت

If I give ear to this marvel,
I must begin my journey again under his authority.

من در این ره عمر خود کردم گرو
هر چه بادا باد ای خواجه برو

I have devoted my life to this journey:
come what may. Begone, O Khwaja!"

راه کردی لیك در ظن چو برق
عشر آن ره کن پی وحی چو شرق

You have journeyed, but in opinion as lightning:
make a tenth part of that journey for the sake of inspiration as the sunrise.

ظن لا یغنی من الحق خوانده‌ای
و ز چنان برقی ز شرقی مانده‌ای

You have read, *Opinion cannot serve instead of truth*,
and by a lightning-flash like that you have been blinded to a rising sun.

هی در آ در کشتی ما ای نژند
یا تو آن کشتی بر این کشتی ببند

Listen, come into our boat, O wretched man,
or tie that boat to this boat."

گوید او چون ترك گیرم گیر و دار
چون روم من در طفیلت کوروار

He replies, "How should I abandon power and dominion?
How should I follow you blindly?"

کور با رهبر به از تنها یقین
ز ان یکی ننگ است و صد ننگ است از این

A blind man is certainly better off with a guide than alone: in the former case
there is one ignominy, while in the latter there are a hundred.

می‌گریزی از پشه در کژدمی
می‌گریزی در یمی تو از نمی

You are fleeing from a gnat to a scorpion;
you are fleeing from a dewdrop into an ocean.

می‌گریزی از جفاهای پدر
در میان لوطیان و شور و شر

You are fleeing from your father's unkindness
into the midst of scoundrels and mischief and trouble.

می‌گریزی همچو یوسف ز اندهی
تا ز نرتع نلعب افتی در چهی

Like Joseph, you are fleeing from one sorrow
to fall into a well through "*let us frolic and play*."

در چه افتی زین تفرج همچو او
مر ترا لیك آن عنایت یار کو

Because of this pastime you fall into a well, like him;
but where is the favour to help you?

گر نبودی آن به دستوری پدر
بر نیاوردی ز چه تا حشر سر

Had it not been by his father's leave,
he would never have emerged from the well till the Resurrection;

آن پدر بهر دل او اذن داد
گفت چون این است میلت خیر باد

In order to please him his father gave the permission and said,
"Since this is your desire, may good come!"

هر ضریری کز مسیحی سر کشد
او جهودانه بماند از رشد

Any blind man who turns away in scorn from a Messiah
will be left, like the Jews, without guidance;

قابل ضو بود اگر چه کور بود
شد از این اعراض او کور و کبود

Though he was blind, he was capable of receiving light;
from showing this aversion he becomes blind and blue.

گویدش عیسی بزن در من دو دست
ای عمی کحل عزیزی با من است

Jesus says to him, "O blind man, cling to me with both hands:
I have a precious eye salve.

از من ار کوری بیابی روشنی
بر قمیص یوسف جان بر زنی

If you are blind, you will obtain light from me
and lay hold of the Joseph's shirt of the spirit."

کار و باری کت رسد بعد شکست
اندر آن اقبال و منهاج ره است

The fortune and highway lies in the business
that comes to you after utter defeat.

کار و باری که ندارد پا و سر
ترك کن هی پیر خر ای پیر خر

Give up the business that has no foot or head:
listen, old donkey, get for yourself a Pir!

غیر پیر استاد و سر لشکر مباد
پیر گردون نی ولی پیر رشاد

May none but the Pir be master and captain!—
not the Pir of the rolling sky, but the Pir of right guidance.

در زمان چون پیر را شد زیر دست
روشنایی دید آن ظلمت پرست

The devotee of darkness sees the light immediately
as soon as he becomes subject to the Pir.

شرط تسلیم است نه کار دراز
سود نبود در ضلالت ترك تاز

What is required is self-surrender, not long toil:
it is useless to rush about in error.

من نجویم زین سپس راه اثیر
پیر جویم پیر جویم پیر پیر

Henceforth I will not seek the way to the Ether:
I will seek the Pir, I will seek the Pir, the Pir, the Pir!

پیر باشد نردبان آسمان
تیر پران از که گردد از کمان

The Pir is the ladder to Heaven:
by whom is the arrow made to fly? By the bow.

نه ز ابراهیم نمرود گران
کرد با کرکس سفر بر آسمان

Was it not Abraham that caused the gross Nimrod
to journey to heaven by means of the vulture?

از هوا شد سوی بالا او بسی
لیك بر گردون نپرد کرکسی

By self-will, he often went upward;
but no vulture can fly to heaven.

گفتش ابراهیم ای مرد سفر
کرکست من باشم اینت خوبتر

Abraham said to him, “O traveller,
I will be your vulture: this is more seemly for you.

چون ز من سازی ببالا نردبان
بی‌پریدن بر روی بر آسمان

When you make of me a ladder to go aloft,
you will ascend to heaven without flying”—

آن چنان که می‌رود تا غرب و شرق
بی‌ز زاد و راحله دل همچو برق

As the heart, without provisions or riding-camel,
travels as lightning to west and east;

آن چنان که می‌رود شب ز اغتراب
حس مردم شهرها در وقت خواب

As man’s consciousness, wandering abroad while he is asleep
travels during the night to cities;

آن چنان که عارف از راه نهان
خوش نشسته می‌رود در صد جهان

As the gnostic, sitting quietly
travels by a hidden track through a hundred worlds.

گر ندادستش چنین رفتار دست
این خبرها ز آن ولایت از کی است

If he has not been endowed with power to travel like this,
from whom are these reports concerning that country?

این خبرها وین روایات محق
صد هزاران پیر بر وی متفق

Hundreds of thousands of Pirs are agreed upon these reports
and these veracious narratives.

یك خلافی نی میان این عیون
آن چنان که هست در علم ظنون

Amongst these sources there is no dispute,
such as there is in knowledge based on opinions.

آن تحری آمد اندر لیل تار
وین حضور کعبه و وسط نهار

That is searching in the dark night,
while this is the presence of the Kaʿba and midday.

خیز ای نمرود پر جوی از کسان
نردبانی نایدت زین کرکسان

Arise, O Nimrod, and seek wings from personages:
you will not get any ladder from these vultures.

عقل جزوی کرکس آمد ای مقل
پر او با جیفه خواری متصل

The vulture is the particular reason, O poor one:
its wings are connected with the eating of carrion;

عقل ابدالان چو پر جبرئیل
می‌پرد تا ظل سدره میل میل

The reason of the *Abdal* is like the wings of Gabriel:
it soars, mile by mile, up to the shade of the lote-tree.

باز سلطانم گشم نیکو پی‌ام
فارغ از مردارم و کرکس نی‌ام

"I am a royal falcon, I am fair and auspicious,
I have nothing to do with carrion: I am not a vulture.

ترك کرکس کن که من باشم کست
یك پر من بهتر از صد کرکست

Abandon the vulture, for I will be your helper:
a wing of mine is better for you than a hundred vultures."

چند بر عمیا دوانی اسب را
باید استا پیشه را و کسب را

How long will you gallop blindly?
For a trade and business one needs a master.

خویشتن رسوا مکن در شهر چین
عاقلی جو خویش از وی در مچین

Do not disgrace yourself in the capital of China:
seek a sage and do not separate yourself from him.

آن چه گوید آن فلاطون زمان
هین هوا بگذار و رو بر وفق آن

Listen, whatever the Plato of the age bids you do,
give up your self-will and act in accordance with that.

جمله می‌گویند اندر چین به جد
بهر شاه خویشتن که لَمْ یلد

All in China are saying in zeal for their King,
"*He begets not.*

شاه ما خود هیچ فرزندی نزاد
بلکه سوی خویش زن را ره نداد

Never in truth has our King begotten a child;
nay, he has not allowed a woman to approach him."

هر که از شاهان از این نوعش بگفت
گردنش با تیغ بران کرد جفت

When any king says of him something of this sort,
he weds his neck to the cutting scimitar.

شاه گوید چون که گفتی این مقال
یا بکن ثابت که دارم من عیال

The King says, "Since you have spoken these words,
either proves that I have a wife and family—

مر مرا دختر اگر ثابت کنی
یافتی از تیغ تیزم ایمنی

And if you prove that I have a daughter,
you are safe from my keen sword—

ور نه بی‌شك من ببرم حلق تو
بر کشم از صوفی جان دلق تو

Or else without any doubt I will cut your throat:
I will tear the mantle off the Sufi, your spirit.

سر نخواهی برد هیچ از تیغ تو
ای بگفته لاف کذب آمیغ تو

You will never save your head from the sword,
O you that have spoken vain and lying words!

بنگر ای از جهل گفته ناحقی
پر ز سرهای بریده خندقی

O you that have foolishly spoken an untruth,
behold a moat full of severed heads!—

خندقی از قعر خندق تا گلو
پر ز سرهای بریده زین غلو

A moat filled from its bottom to its mouth
with heads severed on account of this enormity.

جمله اندر کار این دعوی شدند
گردن خود را بدین دعوی زدند

All have been sacrificed to this assertion:
they have beheaded themselves with this assertion.

هان ببین این را به چشم اعتبار
این چنین دعوی میندیش و میار

Beware! Regard this with a heedful eye:
do not conceive or utter such an assertion!”

تلخ خواهی کرد بر ما عمر ما
کی بر این می‌دارد ای دادر ترا

“You will make our lives bitter to us:
who is inducing you to this, O brother?

گر رود صد سال آنك آگاه نیست
بر عما آن از حساب راه نیست

If one who is ignorant should journey a hundred years in blindness
that is not reckoned as a journey.

بی‌سلاحی در مرو در معرکه
همچو بی‌باکان مرو در تهلکه

Do not go into battle unarmed,
do not go recklessly into destruction.”

این همه گفتند و گفت آن ناصبور
که مرا زین گفته‌ها آید نفور

They said all this, but the impatient replied,
“These words inspire me with repugnance.

سینه پر آتش مرا چون منقل است
کشت کامل گشت وقت منجل است

My bosom is full of fire, like a brazier:
the crop is ripe; it is time for the sickle.

صدر را صبری بد اکنون آن نماند
بر مقام صبر عشق آتش نشاند

There was fortitude in my breast, now it is no more:
Love has set fire to the dwelling-place of fortitude.

صبر من مرد آن شبی که عشق زاد
در گذشت او حاضران را عمر باد

My fortitude died on the night when Love was born: it has passed away—
long live those who are present!

ای محدث از خطاب و از خطوب
ز آن گذشتم آهن سردی مکوب

O you that tell of rebuke and punishments, I have passed beyond that:
do not beat a piece of cold iron!

سر نگونم هی رها کن پای من
فهم کو در جمله‌ی اجزای من

I am headlong: hey, let go my feet!
Where in all my limbs is understanding?

اشترم من تا توانم می‌کشم
چون فتادم زار با کشتن خوشم

I am a camel: I carry as long as I can,
when I fall down exhausted, I am glad to be killed.

پر سر مقطوع اگر صد خندق است
پیش درد من مزاح مطلق است

If there are a hundred moats full of severed heads,
it is an absolute pleasantry in comparison with my anguish.

من نخواهم زد دگر از خوف و بیم
این چنین طبل هوا زیر گلیم

Nevermore in fear and dread
will I beat such a drum of passion under a blanket.

من علم اکنون به صحرا می‌زنم
یا سر اندازی و یا روی صنم

Now I will plant my banner in the open plain:
either to lose my head or the face of my adored one!

حلق کان نبود سزای آن شراب
آن بریده به به شمشیر و ضراب

The throat that is not worthy of that wine—
it is best it should be cut by blows of the sword;

دیده کان نبود ز وصلش در فره
آن چنان دیده سپید و کور به

The eye that is not in abundance by union with her—
such an eye is best white and blind;

گوش کان نبود سزای راز او
برکنش که نبود آن بر سر نکو

The ear that is not worthy of her secret—
tear it off, for it is no good on the head;

اندر آن دستی که نبود آن نصاب
آن شکسته به به ساطور قصاب

The hand in which there is not the amount—
it is best that it should be chopped off by the butcher’s knife;

آن چنان پایی که از رفتار او
جان نپیوندد به نرگس‌زار او

The foot by whose faring the spirit
is not led into her narcissus-plot—

آن چنان پا در حدید اولیتر است
کانچنان پا عاقبت درد سر است

Such a foot is best in iron,
for such a foot is ultimately headache.

بیان مجاهد که دست از مجاهده باز ندارد اگر چه داند بسطت عطای حق را که آن مقصود از طرف دیگر و به سبب نوع عمل دیگر بدو رساند که در وهم او نبوده باشد و همه وهم و امید در این طریق معین بسته باشد، حلقه‌ی همین در می‌زند بو که حق تعالی آن روزی را از در دیگر بدو رساند که او آن تدبیر نکرده باشد، وَ یَرْزُقْهُ مِنْ حَیْثُ لا یَحْتَسِبُ، العبد یدبر و الله یقدر، و بود که بنده را وهم بندگی بود که مرا از غیر این در برساند اگر چه من حلقه‌ی این در می‌زنم، حق تعالی او را هم از این در روزی رساند، فی الجمله این همه درهای یك سرای است، مع تقریره

Setting forth the earnest seeker who does not refrain from exerting himself to the utmost, although he knows that the amplitude of God's bounty may cause the object of his desire to reach him from a different quarter and by means of work of a different kind which he has never imagined; but since all his thoughts and hopes are fixed on this particular method, he continues to knock at this same door, maybe God most High will cause his appointed portion to reach him through some other door which he has not foreseen, 'and will provide for him from a quarter on which he does not reckon'—'Man proposes but God disposes.' And, a slave may conceive, as beseems a slave, that although he keeps knocking at this door he will be supplied from another door; and God most High may cause his portion to reach him through this very door. In short, all these are the doors of one Palace. And the exposition thereof.

یا درین ره آیدم این کام من
یا چو باز آیم ز ره سوی وطن

Either this desire of mine will be fulfilled on this journey
or when I return home from the journey.

بو که موقوف است کامم بر سفر
چون سفر کردم بیابم در حضر

It may be that my desire depends on going abroad
and that after I have gone abroad I shall attain at home.

یار را چندین بجویم جد و چست
که بدانم که نمی‌بایست جست

I will seek the Beloved with all my might and energy
until I know whether I need not have sought.

آن معیت کی رود در گوش من
تا نگردم گرد دوران زمن

How should His being with me enter my ear
unless I wander round the world?

کی کنم من از معیت فهم راز
جز که از بعد سفرهای دراز

How should I apprehend the mystery of His being with me
except after long journeys?"

حق معیت گفت و دل را مهر کرد
تا که عکس آید به گوش دل نه طرد

God has said that He is with us, but He has sealed the heart
in order that it may enter the heart's ear contrariwise, not directly.

چون سفرها کرد و داد راه داد
بعد از آن مهر از دل او بر گشاد

When he has made journeys and performed the duties of the Way,
after that the seal is removed from his heart.

چون خطائین آن حساب با صفا
گرددش روشن ز بعد دو خطا

As "the two errors," the excellent calculation
becomes clear to him after two mistakes.

بعد از آن گوید اگر دانستمی
این معیت را کی او را جستمی

After that, he says, “If I had known this being with God,
how should I have searched for Him?

دانش آن بود موقوف سفر
ناید آن دانش به تیزی فکر

The knowledge thereof depended on journeying:
that knowledge is not to be gained by keenness of thought.”

آن چنان که وجه وام شیخ بود
بسته و موقوف گریه‌ی آن وجود

It is just as the payment of the Shaykh’s debts
was contingent and dependent on the weeping of that creature.

کودك حلوایی بگریست زار
توخته شد وام آن شیخ کبار

The confectioner’s boy wept bitterly,
the debts of the venerable Shaykh were discharged.

گفته شد آن داستان معنوی
پیش از این اندر خلال مثنوی

That spiritual tale has already been related
in the course of the *Masnavi*.

در دلت خوف افکند از موضعی
تا نباشد غیر آنت مطمعی

He puts in your heart the fear of a certain position,
in order that no other may be an object of hope to you.

در طمع خود فایده‌ی دیگر نهد
و آن مرادت از کسی دیگر دهد

To your hope He attaches another advantage;
but He grants you your wish from someone else.

ای طمع در بسته در یك جای سخت
کایدم میوه از آن عالی درخت

O you who have fixed your hopes firmly on one quarter, saying,
“The fruit will come to me from that lofty tree,”

آن طمع ز آن جا نخواهد شد وفا
بل ز جای دیگر آید آن عطا

Your hope will not be fulfilled from there;
nay, the bounty will come from another place.

آن طمع را پس چرا در تو نهاد
چون نخواهد ز آن طرف آن چیز داد

Why, then, did He implant in you that hope,
since He would not give you the thing from that quarter?

از برای حکمتی و صنعتی
نیز تا باشد دلت در حیرتی

For a wise purpose and contrivance;
and also in order that your heart may be in a state of bewilderment.

تا دلت حیران بود ای مستفید
که مرادم از کجا خواهد رسید

That your heart may be bewildered, O learner,
from where the object of your desire will come.

تا بدانی عجز خویش و جهل خویش
تا شود ایقان تو در غیب بیش

That you may know your weakness and your ignorance
and that consequently your faith in the Unseen may be increased;

هم دلت حیران بود در منتجع
که چه رویاند مصرف زین طمع

And, moreover, that your heart may be perplexed concerning the source whence
the benefit will arrive, and what the Disposer will produce from this hope.

طمع داری روزیی در درزیی
تا ز خیاطی بری زر تا زیی

You hope a means of livelihood in tailoring, so that by working as a tailor
you may earn money all your life;

رزق تو در زرگری آرد پدید
که ز وهمت بود آن مکسب بعید

He causes your daily bread to come to you in the goldsmith’s craft—
a means of gain that was far from your imagination.

پس طمع در درزیی بهر چه بود
چون نخواست آن رزق ز آن جانب گشود

Why, then, were your hopes set on tailoring, when He did not intend
to let your daily bread reach you from that side?

بهر نادر حکمتی در علم حق
که نبشت آن حکم را در ما سبق

By reason of a marvellous providence in the knowledge of God—
an edict which He wrote in the past;

نیز تا حیران بود اندیشه‌ات
تا که حیرانی بود کل پیشه‌ات

And also to the end that your thoughts should be bewildered,
so that bewilderment should be your whole occupation.

یا وصال یار زین سعیم رسد
یا ز راهی خارج از سعی جسد

"My union with the Beloved will be achieved either by this effort
or by some means outside of bodily effort.

من نگویم زین طریق آید مراد
می‌تپم تا از کجا خواهد گشاد

I do not assert that my object will be gained in this way:
I am palpitating to ascertain from what quarter it will appear.

سر بریده مرغ هر سو می‌فتد
تا کدامین سو رهد جان از جسد

The decapitated bird tumbles in every direction
to see in what direction its spirit may escape from its body.

یا مراد من بر آید زین خروج
یا ز برجی دیگر از ذاتِ البروج

My desire will be attained either by this going forth
or through some other gateway by Heaven."

حکایت آن شخص که خواب دید که آن چه می‌طلبی از یسار به مصر وفا شود آن جا گنجی است در فلان محله در فلان خانه چون به مصر آمد کسی گفت من خواب دیده‌ام که گنجی است به بغداد در فلان محله در فلان خانه نام محله و خانه‌ی این شخص بگفت آن شخص فهم کرد که آن گنج در مصر گفتن جهت آن بود که مرا یقین کنند که در غیر خانه‌ی خود نمی‌باید جستن و لیکن این گنج یقین و محقق جز در مصر حاصل نشود

Story of the person who dreamed that his hopes of opulence would be fulfilled in Cairo and that there was a treasure in a certain house in a certain quarter of that city. When he came to Cairo, someone said to him, "I have dreamed of a treasure in such and such a quarter and such and such a house in Baghdad"; and he named the quarter and house in which this person lived. The latter perceived, however, that the information concerning the treasure in Cairo had been given to him in order to make him realize that, he must not seek anywhere but in his own house, this treasure would really and truly be gained only in Cairo.

بود یك میراثی مال و عقار
جمله را خورد و بماند او عور و زار

There was a man who inherited money and estates:
he squandered all and was left destitute and miserable.

مال میراثی ندارد خود وفا
چون به ناکام از گذشته شد جدا

Inherited wealth indeed does not remain constant,
since it was parted against its will from the deceased one.

او نداند قدر هم کآسان بیافت
کاو به کد و رنج و کسبش کم شتافت

Just because he got it easily, he does not know its value;
for he never made haste to work and toil and earn it.

قدر جان ز آن می‌ندانی ای فلان
که بدادت حق به بخشش رایگان

O such-and-such, you know not the value of your soul
because God bountifully gave it to you for nothing.

نقد رفت و کاله رفت و خانه‌ها
ماند چون جغدان در آن ویرانه‌ها

His ready money went and his furniture and houses went:
he was left (alone) like owls in the deserts.

گفت یا رب برگ دادی رفت برگ
یا بده برگی و یا بفرست مرگ

He cried, "O Lord, You gave provision: the provision is gone:
either give some provision or send death."

چون تهی شد یاد حق آغاز کرد
یا رب و یا رب اجرنی ساز کرد

When he became empty, he began to call unto God:
he started the tune of "O Lord!" and "O Lord, protect me!"

چون پیمبر گفت مومن مزهر است
در زمان خالیی نالهگر است

Since the Prophet has said that the true believer is a lute,
makes music at the time when it is empty—

چون شود پر مطربش بنهد ز دست
پر مشو کاسیب دست او خوش است

As soon as it is filled, the minstrel lays it down—
do not become full, for sweet is the touch of His hand.

تی شو و خوش باش بین اصبعین
کز می لا این سر مست است این

Become empty and stay happily between two fingers,
for "where" is intoxicated with the wine of "nowhere."

رفت طغیان آب از چشمش گشاد
آب چشمش زرع دین را آب داد

Stubbornness departed and released the water from his eye:
his tears watered the crops of devotion.

سبب تاخیر اجابت دعای مومن

The reason why the answer to the true believer's prayer is delayed.

ای بسا مخلص که نالد در دعا
تا رود دود خلوصش بر سما

Oh, how many a sincere moans in prayer,
so that the smoke of his sincerity ascends to Heaven,

تا رود بالای این سقف برین
بوی مجمر از انین المذنبین

And from the lamentation of the sinful
the perfume of the censer floats up beyond this lofty roof!

پس ملایك با خدا نالند زار
کای مجیب هر دعا وی مستجار

Then the angels beseech God piteously, saying,
"O You who answer every prayer and O You whose protection is invoked,

بندهی مومن تضرع میکند
او نمیداند بجز تو مستند

A faithful slave is making humble entreaty:
he knows none but You on whom to rely.

تو عطا بیگانگان را میدهی
از تو دارد آرزو هر مشتهی

You bestow Your bounty on strangers:
every ardent wisher gains his desire from You."

حق بفرماید که نز خواری اوست
عین تاخیر عطا یاری اوست

God says, "It is not that he is despicable;
the very deferment of the bounty is helping him.

حاجت آوردش ز غفلت سوی من
آن کشیدش موکشان در کوی من

Need caused him to turn towards Me from his forgetfulness:
it dragged him by the hair into My presence.

گر بر آرم حاجتش او وا رود
هم در آن بازیچه مستغرق شود

If I satisfy his need, he will go back
and become absorbed in that idle play.

گر چه مینالد به جان یا مستجار
دل شکسته سینه خسته گو بزار

Although he is crying with his soul, 'O You whose protection is invoked,'
let him moan with broken heart and wounded breast!

خوش همیآید مرا آواز او
و آن خدایا گفتن و آن راز او

His voice pleases me
and his cries of 'O Lord' and his secret,

و آنکه اندر لابه و در ماجرا
میفریباند به هر نوعی مرا

And how in supplication and pleading
he would gladly beguile Me with every sort."

طوطیان و بلبلان را از پسند
از خوش آوازی قفس در میکنند

Parrots and nightingales are put into cages
because they give pleasure by their sweet song;

زاغ را و جغد را اندر قفص
کی کنند این خود نیامد در قصص

How should crows and owls be caged?
This has never been recorded in story.

پیش شاهدباز چون آید دو تن
آن یکی کمپیر و دیگر خوش ذقن

When two persons, one of them a decrepit old man and the other a beardless, come to an admirer of handsome boys,

هر دو نان خواهند او زوتر فطیر
آرد و کمپیر را گوید که گیر

And both ask for bread, he will at once fetch the unleavened bread and bid the old man take it;

و آن دگر را که خوش استش قد و خد
کی دهد نان بل به تاخیر افکند

But how should he give bread to the other, by whose figure and cheeks he is pleased? Nay, he will delay him

گویدش بنشین زمانی بی‌گزند
که به خانه نان تازه می‌پزند

And say to him, "Sit down a while, it will do no harm; for the new bread is baking in the house";

چون رسد آن نان گرمش بعد کد
گویدش بنشین که حلوا می‌رسد

And when, after the work, the hot bread is brought to him, he will say to him, "Sit down, for *halwá* is coming."

هم بدین فن دارش می‌کند
وز ره پنهان شکارش می‌کند

In this same fashion he is always detaining him and seeking covertly to make him his prey,

که مرا کاری است با تو یك زمان
منتظر می‌باش ای خوب جهان

Saying, "I have some business to do with you: wait a moment, O beauty of the world!"

بی‌مرادی مومنان از نیك و بد
تو یقین می‌دان که بهر این بود

Know for sure that this is the reason why the true believers suffer disappointment in good or evil.

رجوع کردن به قصه‌ی آن شخص که به او گنج نشان دادند به مصر و بیان تضرع او از درویشی به حضرت حق

Returning to the Story of the person who was given a clue to the treasure at Cairo, and setting forth his supplication to God on account of his poverty.

مرد میراثی چو خورد و شد فقیر
آمد اندر یا رب و گریه و نفیر

When the man who received the inheritance had squandered it and become a pauper, he began to cry "O Lord!" and weep and lament.

خود که کوبد این در رحمت نثار
که نیابد در اجابت صد بهار

Truly, who shall knock at this Door, from which mercy is showered, without gaining in response a hundred springs?

خواب دید او هاتفی گفت او شنید
که غنای تو به مصر آید پدید

He dreamed that he heard a Voice from heaven saying, "Your fortune will be found in Cairo;

رو به مصر آن جا شود کار تو راست
کرد کدیه‌ت را قبول او مرتجاست

Go to Cairo: there your affair will be set right. He has accepted your humble petition: He is the Object of hope.

در فلان موضع یکی گنجی است زفت
در پی آن بایدت تا مصر رفت

In such-and-such a spot is a great treasure: you must go to Cairo in quest of it.

بی‌درنگی هین ز بغداد ای نژند
رو به سوی مصر و منبت‌گاه قند

Listen, O wretched man, go without any delay from Baghdad to Cairo and the home of sugar-candy."

چون ز بغداد آمد او تا سوی مصر
گرم شد پشتش چو دید او روی مصر

When he departed from Baghdad to Cairo,
at the sight of Cairo his courage was restored,

بر امید وعده‌ی هاتف که گنج
یابد اندر مصر بهر دفع رنج

Hoping for the promise given by the heavenly Voice
that he would find in Cairo the treasure to remove his trouble—

در فلان کوی و فلان موضع دفین
هست گنجی سخت نادر بس گزین

"In such and such a quarter and such and such a spot
there is a buried treasure exceedingly rare and very choice."

ليك نفقه‌ش بیش و کم چیزی نماند
خواست دقی بر عوام الناس راند

But of money for expenses, great or small, he had nothing left;
and he was about to go and beg from the common folk,

ليك شرم و همتش دامن گرفت
خویش را در صبر افشردن گرفت

But shame and honour held him back;
he began to plant himself firmly on fortitude.

باز نفسش از مجاعت بر طپید
ز انتجاع و خواستن چاره ندید

However, his soul fluttered on account of hunger:
he saw no means of escape from foraging and begging.

گفت شب بیرون روم من نرم نرم
تا ز ظلمت نایدم در کدیه شرم

"At nightfall," he said, "I will slip out very quietly,
in order that I may beg in the dark without feeling ashamed.

همچو شبکوکی کنم شب ذکر و بانگ
تا رسد از بامهایم نیم دانگ

At night I will chant and bawl like a night-mendicant,
that half a *dáng* may come to me from the roofs."

اندر این اندیشه بیرون شد به کوی
و اندر این فکرت همی‌شد سو به سوی

Thus meditating, he went out into the street,
and with these thoughts he wandered to and fro.

يك زمان مانع همی‌شد شرم و جاه
يك زمانی جوع می‌گفتش بخواه

At one moment shame and dignity prevented him,
at another moment hunger said to him, "Beg!"

پای پیش و پای پس تا ثلث شب
که بخواهم یا بخسبم خشك لب

Till a third part of the night was gone, one foot forward and one foot
backward, "Shall I beg or shall I lie down to sleep with my lips dry?"

رسیدن آن شخص به مصر و شب بیرون آمدن به کوی از بهر شبکوکی و گدایی و گرفتن عسس او را و مراد او حاصل شدن از عسس بعد از خوردن زخم بسیار، وَ عَسی أَنْ تَکْرَهُوا شَیْئاً وَ هُوَ خَیْرٌ لَکُمْ، و قوله تعالی سَیَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ یُسْراً، و قوله تعالی إِنَّ مَعَ الْعُسْرِ یُسْراً، و قوله علیه السلام اشتدی أزمة تنفرجی، و جمیع القرآن و الکتب المنزلة فی تقریر هذا

How that person arrived at Cairo and at night came out into the street to play the mendicant and beg, and how he was arrested by the night-patrol and after having been soundly beaten succeeded through him in gaining his object. "And it may be that ye loathe a thing though it is better for you"; and as God most High has said, "God will surely vouchsafe after hardship ease"; and as God most High has said, "Lo, with hardship goes ease"; and as he, on whom be peace, has said, "O year of drought, become severe, and then you will pass away." And the whole of the Qur'an and all the Revealed Books confirm this.

ناگهانی خود عسس او را گرفت
مشت و چوبش زد ز صفرا ناشکفت

Suddenly the night-patrol seized him and, unable to restrain his anger,
beat him with fist and cudgel.

اتفاقا اندر آن شبهای تار
دیده بد مردم ز شب دزدان ضرار

As it happened, the people had suffered losses in those dark nights
from night-thieves.

بود شبهای مخوف و منتحس
پس به جد می‌جست دزدان را عسس

They were nights of alarm and disaster,
and the police were searching for the thieves with all their might,

تا خلیفه گفت که ببرید دست
هر که شب گردد و گر خویش من است

That the Khalífa said, “Cut off the hand of anyone who roams about
by night, even if he is a kinsman of mine.”

بر عسس کرده ملك تهدید و بیم
که چرا باشید بر دزدان رحیم

The king had terrified the police with threats, saying,
“Why are you merciful to the thieves?

عشوه‌شان را از چه رو باور کنید
یا چرا زیشان قبول زر کنید

For what reason do you believe their blarney
or why do you accept gold from them?”

رحم بر دزدان و هر منحوس دست
بر ضعیفان ضربت و بی‌رحمی است

To show mercy to thieves and any sinister-handed person
is to inflict blows and have no mercy on the weak.

هین ز رنج خاص مسکل ز انتقام
رنج او کم بین ببین تو رنج عام

Beware; from sympathy with a particular do not let him go unpunished:
do not consider his sufferings, consider the sufferings of the public.

اصبع ملدوغ بر در دفع شر
در تعدی و هلاك تن نگر

Amputate the snake-bitten finger to prevent mischief:
keep in view the infection and destruction of the body.

اتفاقا اندر آن ایام دزد
گشته بود انبوه پخته و خام دزد

In those days, as it happened, the thieves, both expert and unskilled,
had become numerous.

در چنین وقتش بدید و سخت زد
چوبها و زخمهای بی‌عدد

He saw him at such a time
and gave him a sound drubbing and blows without number.

نعره و فریاد ز آن درویش خاست
که مزن تا من بگویم حال راست

Shrieks and cries for mercy arose from the poor wretch:
“Don’t strike! Let me tell the truth about it all!”

گفت اینك دادمت مهلت بگو
تا به شب چون آمدی بیرون به کو

He replied, “Look now, I will give you time:
speak, that I may learn how you came out into the streets by night.

تو نه‌ای زینجا، غریب و منکری
راستی گو تا به چه مکر اندری

You do not belong to this place; you are a stranger and unknown:
tell me truly what you are plotting.

اهل دیوان بر عسس طعنه زدند
که چرا دزدان کنون انبه شدند

The government officials have attacked the police,
asking why there are now such a great number of thieves.

انبهی از تست و از امثال تست
وا نما یاران زشتت را نخست

It is owing to you and the likes of you that they are so numerous:
first disclose your wicked associates;

ور نه کین جمله را از تو کشم
تا شود ایمن زر هر محتشم

Otherwise I will exact from you the vengeance incurred by all of them,
in order that every respectable person’s money may be safe.”

گفت او از بعد سوگندان پر
که نیم من خانه سوز و کیسه بر

After taking many oaths he replied,
“I am not a housebreaker or cutpurse.

من نه مرد دزدی و بی‌دادی‌ام
من غریب مصرم و بغدادی‌ام

I am no thief and criminal: I am a stranger in Cairo,
I belong to Baghdad.”

بیان این خبر که الکذب ریبه و الصدق طمانینه

Explaining the Tradition, "Falsehood causes suspicion, while veracity inspires confidence."

قصه‌ی آن خواب و گنج زر بگفت
پس ز صدق او دل آن کس شکفت

He related the story of his dream and the treasure of gold,
and from his veracity the man's heart expanded.

بوی صدقش آمد از سوگند او
سوز او پیدا شد و اسپند او

From his oaths he scented the truth:
in him the combustion and the rue-seed were evident.

دل بیارامد به گفتار صواب
آن چنان که تشنه آرامد به آب

The heart is comforted by true words,
just as a thirsty man is comforted by water—

جز دل محجوب کاو را علتی است
از نبی‌اش تا غبی تمییز نیست

Except the heart of one who is veiled and suffers from a malady,
he cannot distinguish between a prophet and a dolt;

ور نه آن پیغام کز موضع بود
بر زند بر مه شکافیده شود

Or else, the message that is from the place were to descend upon the moon,
it would be split asunder.

مه شکافد و آن دل محجوب نی
ز انکه مردود است او محبوب نی

The moon would be split, but not the heart of him who is veiled;
for he is rejected, he is not beloved.

چشمه شد چشم عسس ز اشك مبل
نی ز گفت خشك بل از بوی دل

The night-patrol's eye became a fountain with wetting tears,
not from the dry words, nay, but from the fragrance in the heart.

يك سخن از دوزخ آید سوی لب
يك سخن از شهر جان در کوی لب

One word comes to the lips from Hell,
one word into the region of the lips from the Spiritual City.

بحر جان افزا و بحر پر حرج
در میان هر دو بحر این لب مرج

There is the spirit-increasing sea and the distressful sea:
these lips are where the two seas meet.

چون یپنلو در میان شهرها
از نواحی آید آن جا بهرها

Like a great mart between towns:
goods come there from all directions:

کاله‌ی معیوب قلب کیسه بر
کاله‌ی پر سود مستشرف چو در

Damaged, spurious, and swindling commodities
lucrative commodities highly esteemed, like pearls.

زین یپنلو هر که بازرگان‌تر است
بر سره و بر قلبها دیده‌ور است

The shrewdest traders in this mart
inspect the genuine and spurious wares.

شد یپنلو مر و را دار الرباح
و آن دگر را از عمی دار الجناح

To him the mart is a place of gain,
while to others in their blindness it is a place of loss.

هر یکی ز اجزای عالم يك به يك
بر غبی بند است و بر استاد فك

Every particle of the world, one by one,
is a fetter for the fool and a means of deliverance for the wise.

بر یکی قند است و بر دیگر چو زهر
بر یکی لطف است و بر دیگر چو قهر

It is candy for one and as poison for another:
it is mercy for one and as wrath for another.

هر جمادی با نبی افسانه‌گو
کعبه با حاجی گواه و نطق خو

Every inanimate thing tells a tale to the Prophet:
the Ka'ba testifies to the pilgrim and is eloquent.

بر مصلی مسجد آمد هم گواه
کاو همی‌آمد به من از دور راه

The mosque, too, bears witness to him who performs the ritual prayer,
saying, “He came a long way to me.”

با خلیل آتش گل و ریحان و ورد
باز بر نمرودیان مرگ است و درد

The fire is flowers and sweet basils and roses to Khalíl;
to those like Nimrod, on the contrary, it is death and anguish.

بارها گفتیم این را ای حسن
می‌نگردم از بیانش سیر من

We have said this many a time, O Hasan:
I will never be weary of setting it forth.

بارها خوردی تو نان دفع ذبول
این همان نان است چون نبوی ملول

Many a time have you eaten bread to prevent getting thin:
it is the same bread: why are not you surfeited?

در تو جوعی می‌رسد نو ز اعتدال
که همی‌سوزد از او تخمه و ملال

In normal health, a new hunger comes to you,
by which indigestion and satiety are consumed.

هر که را درد مجاعت نقد شد
نو شدن با جزو جزوش عقد شد

When one actually feels the pangs of hunger,
refreshment is associated with every part.

لذت از جوع است نه از نقل نو
با مجاعت از شکر به نان جو

The pleasure is from hunger, not from new dessert:
hunger makes barley-bread more delicious than sugar.

پس ز بی‌جوعی است و ز تخمه‌ی تمام
آن ملالت نه ز تکرار کلام

That weariness, then, is caused by lack of hunger and complete indigestion,
not by repetition of the discourse.

چون ز دکان و مکاس و قیل و قال
در فریب مردمت ناید ملال

How is it that you are not weary of your shop
and of haggling and disputing in order to cheat people?

چون ز غیبت و اکل لحم مردمان
شصت سالت سیریی نامد از آن

How is it that you have not been surfeited by speaking ill of men
in their absence and backbiting them for sixty years?

عشوه‌ها در صید شله‌ی کفته تو
بی‌ملولی بارها خوش گفته تو

Time after time, without wearying, you have gaily spoken
false words of flattery in pursuit of a vile woman;

بار آخر گوییاش سوزان و چست
گرم‌تر صد بار از بار نخست

And the last time you utter them with fire and energy,
a hundred times more ardently than the first time.

درد داروی کهن را نو کند
درد هر شاخ ملولی خو کند

Passion makes the old medicine new;
passion lops every bough of weariness.

کیمیای نو کننده دردهاست
کو ملولی آن طرف که درد خاست

Passion is the elixir that makes new:
how weariness where passion has arisen?

هین مزن تو از ملولی آه سرد
درد جو و درد جو و درد درد

Oh, do not sigh heavily from weariness:
seek passion, seek passion, passion, passion!

خادع دردند درمانهای ژاژ
ره زنند و زرستانان رسم باژ

Vain remedies beguile passion: they are brigands
and those who extort money in the form of tolls.

آب شوری نیست درمان عطش
وقت خوردن گر نماید سرد و خوش

Briny water is no remedy for thirst:
if it seems cold and delicious at the moment of drinking,

لیك خادع گشت و مانع شد ز جست
ز آب شیرینی کز او صد سبزه رست

Yet it beguiles and prevents from seeking
the sweet water by which a hundred plants are made to grow.

همچنین هر زر قلبی مانع است
از شناس زر خوش هر جا که هست

Likewise every piece of spurious gold
prevents from recognising the good gold wherever it is.

پا و پرت را به تزویری برید
که مراد تو منم گیر ای مرید

It cuts off your feet and your wings by imposture, saying,
"I am what you seek: take me, O seeker."

گفت دردت چینم او خود درد بود
مات بود ار چه به ظاهر برد بود

It says, "I will remove your passion," in truth it is dregs:
it is checkmate though it is victory in appearance.

رو ز درمان دروغین می‌گریز
تا شود دردت مصیب و مشك بیز

Go; always flee from the false remedy,
in order that your passion may be successful and rich in perfume.

گفت نه دزدی تو و نه فاسقی
مرد نیکی لیك گول و احمقی

He said, "You are not a thief and you are not a reprobate:
you are a good man, but you are foolish and silly.

بر خیال و خواب چندین ره کنی
نیست عقلت را تسویی روشنی

You make such a long journey, on a phantasy and dream:
your intelligence has not the least spark of brightness.

بارها من خواب دیدم مستمر
که به بغداد است گنجی مستتر

I have dreamed many times, continuously,
that there is a concealed treasure at Baghdad,

در فلان سوی و فلان کویی دفین
بود آن خود نام کوی این حزین

Buried in such-and-such a quarter and such-and-such a street" —
the name, in fact, was that of the street where this sorrowful man lived.

هست در خانه‌ی فلانی رو بجو
نام خانه و نام او گفت آن عدو

"It is in so-and-so's house: go and seek it!"—
the enemy named the house and mentioned his name.

دیده‌ام خود بارها این خواب من
که به بغداد است گنجی در وطن

"I myself have often dreamed
that there is a treasure in the dwelling-place at Baghdad.

هیچ من از جا نرفتم زین خیال
تو به یك خوابی بیایی بی‌ملال

I never left my home on account of this phantasy,
you in consequence of a single dream come without thinking of the fatigue.

خواب احمق لایق عقل وی است
همچو او بی‌قیمت است و لاشی است

The dreams of a fool are suitable to his intelligence:
like it, they are worthless and good-for-nothing.

خواب زن کمتر ز خواب مرد دان
از پی نقصان عقل و ضعف جان

Know that a woman's dreams are inferior to those of a man
because of her deficiency of intelligence and weakness of soul.

خواب ناقص عقل و گول آید کساد
پس ز بی‌عقلی چه باشد خواب باد

The dreams of one deficient in intelligence and foolish are of little value:
what, then, must be the dreams produced by lack of intelligence? Wind!"

گفت با خود گنج در خانه‌ی من است
پس مرا آن جا چه فقر و شیون است

He said to himself, "The treasure is in my house:
then why am I poverty-stricken and lamenting there?

بر سر گنج از گدایی مرده‌ام
ز انکه اندر غفلت و در پرده‌ام

Living over the treasure, I have died of beggary
because I am heedless and blind."

زین بشارت مست شد دردش نماند
صد هزار الحمد بی‌لب او بخواند

At this good news he was intoxicated: his sorrow vanished,
and without lips he chanted a hundred thousand praises to God.

گفت بد موقوف این لت لوت من
آب حیوان بود در حانوت من

He said, "My food depended on these blows:
the Water of life was in my shop.

رو که بر لوت شگرفی بر زدم
کوری آن وهم که مفلس بدم

Begone, for I have met with a great piece of fortune,
to confound the idea that I was destitute.

خواه احمق دان مرا خواهی فرو
آن من شد هر چه می‌خواهی بگو

Deem me foolish or contemptible as you please:
it is mine, say what you like.

من مراد خویش دیدم بی‌گمان
هر چه خواهی گو مرا ای بد دهان

Beyond doubt I have seen my wish:
call me anything you please, O foul-mouthed one!

تو مرا پر درد گو ای محتشم
پیش تو پر درد و پیش خود خوشم

Call me sorrowful, O respected sir:
in your view I am sorrowful, but in my view I am happy.

وای اگر بر عکس بودی این مطار
پیش تو گلزار و پیش خویش زار

Alas, if the case had been reversed
a rose-garden in your view and miserable in my own!"

Parable.

گفت با درویش روزی یك خسی
که ترا اینجا نمی‌داند کسی

One day a base fellow said to a dervish,
"You are unknown to anyone here."

گفت او گر می‌نداند عامی‌ام
خویش را من نیك می‌دانم کی‌ام

He replied, "If the ordinary do not know me,
I know very well who I am.

وای اگر بر عکس بودی درد و ریش
او بدی بینای من من کور خویش

Alas, if the pain and sore had been reversed and he had seen me,
while I was blind to myself!"

احمقم گیر احمقم من نیك بخت
بخت بهتر از لجاج و روی سخت

"Suppose I am a fool, I am a lucky fool:
luck is better than perversity and a hard face.

این سخن بر وفق ظنت می‌جهد
ور نه بختم داد عقلم هم دهد

These words express your opinion; for my luck at the same time
endows me with all that belongs to intelligence."

باز گشتن آن شخص شادمان و مراد یافته و خدای را شکر گویان و سجده کنان و حیران در غرایب اشارات حق و ظهور تاویلات آن در وجهی که هیچ عقلی و فهمی بدان جا نرسد

How that person returned rejoicing and successful and giving thanks to God and prostrating himself and amazed at the wondrous indications vouchsafed by God and the coming to light of the interpretations thereof in a way that no mind and understanding can conceive.

باز گشت از مصر تا بغداد او
ساجد و راکع ثناگر شکر گو

He returned from Cairo to Baghdad,
prostrating himself and bowing and giving praise and thanks.

جمله ره حیران و مست او زین عجب
ز انعکاس روزی و راه طلب

All the way he was bewildered and intoxicated by this marvel,
by the complete change as regards his daily bread and the method of seeking,

کز کجا اومیدوارم کرده بود
و ز کجا افشاند بر من سیم و سود

Saying, "Whence did He make me hopeful
and whence did He shower money and profit upon me!

این چه حکمت بود که قبله‌ی مراد
کردم از خانه برون گمراه و شاد

What wisdom was this, that the Object of desire
caused me to go forth from my home gladly on a fool's errand,

تا شتابان در ضلالت می‌شدم
هر دم از مطلب جداتر می‌بدم

So that I was hastening to lose the way and at every moment
was being farther removed from that which I sought—

باز آن عین ضلالت را به جود
حق وسیلت کرد اندر رشد و سود

And then God in His munificence made that very aberration
the means of reaching the right road and gaining wealth!"

گمرهی را منهج ایمان کند
کژروی را محصد احسان کند

He makes losing the way an avenue to faith;
He makes going wrong a field for the harvest of righteousness,

تا نباشد هیچ محسن بی‌وجا
تا نباشد هیچ خاین بی‌رجا

To the end that no righteous man may be without fear,
and that no traitor may be without hope.

اندرون زهر تریاق آن حفی
کرد تا گویند ذو اللطف الخفی

The Gracious One has put an antidote in the poison
in order that they may say He is the Lord of hidden grace.

نیست مخفی در نماز آن مکرمت
در گنه خلعت نهد آن مغفرت

That bounty is not mysterious in piety;
Forgiveness bestows a robe of honour in sin.

منکران را قصد اذلال ثقات
ذل شده عز و ظهور معجزات

The unbelievers sought to abase those who were worthy of trust:
abasement became exaltation and miracles being displayed.

قصدشان ز انکار ذل دین بده
عین ذل عز رسولان آمده

In their unbelief they attempted to abase the religion:
that very abasement was turned to glory for the prophets.

گر نه انکار آمدی از هر بدی
معجزه و برهان چرا نازل شدی

Unless every wicked man had shown unbelief,
why should evidentiary miracles have appeared?

خصم منکر تا نشد مصداق خواه
کی کند قاضی تقاضای گواه

How should a judge require evidence
until his disbelieving opponent has demanded proof of his veracity?

معجزه همچون گواه آمد زکی
بهر صدق مدعی در بی‌شکی

The miracle is like an honest witness
to the indubitable veracity of the claimant.

طعن چون می‌آمد از هر ناشناخت
معجزه می‌داد حق و می‌نواخت

Since they were being attacked by every ignoramus,
God bestowed on them the gift of miracles and showed them favour.

مکر آن فرعون سیصد تو بده
جمله ذل او و قمع او شده

The plots of Pharaoh were three-hundredfold:
all became his abasement and subjugation.

ساحران آورده حاضر نيك و بد
تا که جرح معجزه‌ی موسی کند

He brought magicians, good and bad, into his presence
in order that he might invalidate the miracles of Moses,

تا عصا را باطل و رسوا کند
اعتبارش را ز دلها بر کند

That he might nullify the rod and put it to shame
and remove from hearts the respect for it.

عین آن مکر آیت موسی شود
اعتبار آن عصا بالا رود

Those very plots only serve to manifest the veracity of Moses:
the prestige of his rod goes up.

لشکر آرد او پگه تا حول نیل
تا زند بر موسی و قومش سبیل

He leads his army betimes to the neighbourhood of the Nile
in order to waylay Moses and his people;

ایمنی امت موسی شود
او به تحت الارض و هامون در رود

it only serves to ensure the safety of the followers of Moses,
he goes under the earth and the plain.

گر به مصر اندر بدی او نامدی
و هم از سبطی کجا زایل شدی

If he had stayed in Egypt, he would not have marched:
how, would the Israelites have been relieved of dread?

آمد و در سبط افکند او گداز
که بدان که امن در خوف است راز

He marched and caused the Israelites to be consumed;
know that safety is concealed in danger.

آن بود لطف خفی کاو را صمد
نار بنماید خود آن نوری بود

The hidden grace consists in this is that the Lord shows unto him a fire,
but it is really a light.

نیست مخفی مزد دادن در تقی
ساحران را اجر بین بعد از خطا

There is nothing mysterious in rewarding piety,
look at the reward bestowed on the magicians after their sin!

نیست مخفی وصل اندر پرورش
ساحران را وصل داد او در برش

There is nothing mysterious in the favour shown while cherishing,
He bestowed His favour on the magicians in the amputation.

نیست مخفی سیر با پای روا
ساحران را سیر بین در قطع پا

There is nothing mysterious in journeying with feet that move,
but look at the journey of the magicians when their feet had been cut off!

عارفان ز آنند دایم آمنون
که گذر کردند از دریای خون

The knowers of God are safe for ever
because they have passed through a sea of blood.

امنشان از عین خوف آمد پدید
لاجرم باشند هر دم در مزید

Safety appeared to them from the very midst of terror;
consequently they are always in a state of increase.

امن دیدی گشته در خوفی خفی
خوف بین هم در امیدی ای صفی

You have seen that safety is concealed in a fear:
O excellent man, observe also that fear is in hope.

آن امیر از مکر بر عیسی تند
عیسی اندر خانه رو پنهان کند

A certain Amír cunningly shadows Jesus:
Jesus hides himself in the house.

اندر آید تا شود او تاجدار
خود ز شبه عیسی آید تاج دار

He enters in order that he may wear the crown:
because of his likeness to Jesus he himself becomes the crown of the gibbet.

هی میاویزید من عیسی نی‌ام
من امیرم بر جهودان خوش پی‌ام

“Oh, do not hang me: I am not Jesus,
I am the Amír, and I am well-disposed to the Jews.”

زوترش بر دار آویزید کاو
عیسی است از دست ما تخلیط جو

“Hang him on the gibbet,” “with all speed, for he is Jesus:
seeking to escape from our hands by personating another.”

چند لشکر می‌رود تا بر خورد
برگ او فی گردد و بر سر خورد

How often does an army march to enjoy the fruits:
its equipment becomes spoil, and it is overthrown?

چند بازرگان رود بر بوی سود
عید پندارد بسوزد همچو عود

How often does a merchant go in hope of gain:
he thinks it will be a feast (*‘id*), but he is consumed like aloes-wood (*‘ud*)?

چند در عالم بود بر عکس این
زهر پندارد بود آن انگبین

How often in the world does it happen contrariwise to this:
one fancies poison when it is honey?

بس سپه بنهاده دل بر مرگ خویش
روشنیها و ظفر آید به پیش

Often, soldiers have made up their minds to die,
splendour and victory appear.

ابرهه با پیل بهر ذل بیت آمده تا افکند حی را چو میت	Abraha came with the elephant to dishonour the House, that he might throw down the living as though dead,
تا حریم کعبه را ویران کند جمله را ز آن جای سر گردان کند	And destroy the holy Ka‘ba and cause all to wander forth from that place,
تا همه زوار گرد او تنند کعبه‌ی او را همه قبله کنند	In order that all the pilgrims might gather round him and might all turn in worship to his Ka‘ba,
و ز عرب کینه کشد اندر گزند که چرا در کعبه‌ام آتش زنند	And that he might take vengeance on the Arabs for the injury, for “why,” said he, “should they set my Ka‘ba on fire?”
عین سعیش عزت کعبه شده موجب اعزاز آن بیت آمده	His efforts only turned to glory for the Ka‘ba: they caused the House to be glorified.
مکیان را عز یکی بد صد شده تا قیامت عزشان ممتد شده	The glory of the Meccans had been one: it became a hundred: their glory was now extending to the Resurrection.
او و کعبه‌ی او شده مخسوف‌تر از چی است این از عنایات قدر	He and his Ka‘ba were eclipsed more. Whence is this? From the favours of the Decree.
از جهاز ابرهه‌ی همچون دده آن فقیران عرب توانگر شده	Those poor Arabs were enriched by the equipment and baggage of Abraha, like a wild beast.
او گمان برده که لشکر می‌کشید بهر اهل بیت او زر می‌کشید	He thought that he was bringing an army: he was bringing gold for the defenders of the House.
اندر این فسخ عزایم وین همم در تماشا بود در ره هر قدم	He was every step of the way, in contemplating this annulment of fixed purposes and ambitions.
خانه آمد گنج را او باز یافت کارش از لطف خدایی ساز یافت	He came home, he discovered the treasure: by Divine grace his fortune was restored.

مکرر کردن برادران پند دادن بزرگین را و تاب ناآوردن او پند را و در رمیدن او از ایشان و شیدا و بی‌خود رفتن و خود را در بارگاه پادشاه انداختن بی‌دستوری خواستن لیك از فرط عشق نه از گستاخی و لا ابالی، الی آخره

How the brothers repeated their advice to eldest, and how he was unable to endure it and ran away from them and went off, frenzied and beside himself, and rushed into the King's audience-chamber without asking permission; but from excess of passionate love, not from disrespect and recklessness, etc.

آن دو گفتندش که اندر جان ما هست پاسخها چو نجم اندر سما	The two said to him, “In our souls are answers, like stars in the sky.
گر نگوییم آن نیاید راست نرد ور بگوییم آن دلت آید به درد	Unless we speak, the game will not come out right; and if we speak, your heart will be grieved.
همچو چغزیم اندر آب از گفت الم و ز خموشی اختناق است و سقم	We are like frogs in the water: it is painful to speak, while the result of silence is suffocation and illness.
گر نگوییم آشتی را نور نیست ور بگوییم آن سخن دستور نیست	If we speak not, friendship has no light; and if we speak, it is without leave.”

در زمان بر جست کای خویشان وداع
انما الدنیا و ما فیها متاع

Straightway he sprang up, crying, “Farewell, O kinsmen:
truly this world and all therein is but a passing enjoyment,”

پس برون جست او چو تیری از کمان
که مجال گفت کم بود آن زمان

And darted away like an arrow from the bow,
so that there was no opportunity to speak at that time.

اندر آمد مست پیش شاه چین
زود مستانه ببوسید او زمین

He came intoxicated into the presence of the King of China
and at once kissed the earth frenziedly.

شاه را مکشوف یك یك حالشان
اول و آخر غم و زلزالشان

To the King their feelings, their passion and agitation,
were open in every detail from first to last.

میش مشغول است در مرعای خویش
لیك چوپان واقف است از حال میش

The sheep are busy in their pasture,
but the shepherd knows all about the sheep.

کلکم راع بداند از رمه
کی علف خوار است و کی در ملحمه

“Each of you is a shepherd,”
knows which of the flock is feeding and which is in combat.

گر چه در صورت از آن صف دور بود
لیك چون دف در میان سور بود

Although apparently he was far from those ranks,
yet he was like the tambourine at a wedding-feast.

واقف از سوز و لهیب آن وفود
مصلحت آن بد که خشك آورده بود

Well acquainted with the burning and flaming of those who came to his court,
in his wisdom he had ignored them and kept silence.

در میان جانشان بود آن سمی
لیك قاصد کرده خود را اعجمی

That exalted was in the midst of their souls,
but he had purposely feigned to be unfamiliar.

صورت آتش بود پایان دیگ
معنی آتش بود در جان دیگ

The form of the fire is beneath the kettle;
the spirit of the fire is in the soul of the kettle.

صورتش بیرون و معنیش اندرون
معنی معشوق جان در رگ چو خون

Its form is outside and its spirit inside:
the spirit of the soul’s Beloved is like blood in the veins.

شاه زاده پیش شه زانو زده
ده معرف شارح حالش شده

The prince knelt before the King,
ten announcers gave a description of his state.

گر چه شه عارف بد از کل پیش پیش
لیك می‌کردی معرف کار خویش

Although the King knew it all long ago,
yet the announcer was performing the duties of his office.

در درون یك ذره نور عارفی
به بود از صد معرف ای صفی

O sincere man, a single atom of the light of knowledge within
is better than a hundred announcers.

گوش را رهن معرف داشتن
آیت محجوبی است و حزر و ظن

To confine one’s attention to the announcer
is a mark of being debarred and of conjecture and opinion.

آن که او را چشم دل شد دیدبان
دید خواهد چشم او عین العیان

He whose scout is his inward eye—
his eye will behold with the very acme of clairvoyance.

با تواتر نیست قانع جان او
بل ز چشم دل رسد ایقان او

His soul is not content with traditional authority;
nay, his feeling of certainty comes from the inward eye.

پس معرف پیش شاه منتجب
در بیان حال او بگشود لب

Then the announcer opened his lips
to describe his plight in the presence of the elect King.

گفت شاها صید احسان تو است
پادشاهی کن که بی‌بیرون شو است

He said, "O King, he is fallen a prey to your beneficence:
show kingly favour, for he has no means of escape.

دست در فتراك این دولت زده‌ست
بر سر سر مست او بر مال دست

He has clutched the saddle-strap of this empire:
stroke his distraught head with your hand!"

گفت شه هر منصبی و ملکتی
کالتماسش هست یابد این فتی

The King replied, "This youth will obtain
every high dignity and sovereignty that he seeks.

بیست چندان ملك کاو شد ز آن بری
بخشمش اینجا و ما خود بر سری

I will bestow on him here twenty times as many kingdoms
as he has relinquished, and myself into the bargain."

گفت تا شاهیت در وی عشق کاشت
جز هوای تو هوایی کی گذاشت

He said, "Since your royal majesty sowed in him the seed of love,
how could it leave any passion except passion for you?

بندگی تش چنان در خورد شد
که شهی اندر دل او سرد شد

It is so agreeable to him to be your slave
that kingship has become cold comfort to his heart.

شاهی و شه زادگی در باخته است
از پی تو در غریبی ساخته است

He has gambled away kingship and princedom:
for your sake he has put up with living in exile.

صوفی است انداخت خرقه‌ی وجد در
کی رود او بر سر خرقه دگر

He is a Sufi: he has flung away his mantle in ecstasy:
how should he turn again to his mantle?

میل سوی خرقه‌ای داده و ندم
آن چنان باشد که من مغبون شدم

To hanker for the given away mantle and repent
is as much as to say, 'I have been swindled:

باز ده آن خرقه این سو ای قرین
که نمی‌ارزید آن یعنی بدین

Put the mantle back here, O comrade,
for that was not worth it, that is, this.'

دور از عاشق که این فکر آیدش
ور بیاید خاك بر سر بایدش

Far be it from a lover that such a thought should occur to him;
and if it does, dust ought to be on his head.

عشق ارزد صد چو خرقه‌ی کالبد
که حیاتی دارد و حس و خرد

Love is worth a hundred mantles like that of the body,
which contains a life and sensation and reason;

خاصه خرقه‌ی ملك دنیا کابترست
پنج دانگ مستی‌اش درد سر است

Especially the mantle of worldly dominion, which is cut short:
a pennyworth of intoxication with it is headache.

ملك دنیا تن پرستان را حلال
ما غلام ملك عشق بی‌زوال

Worldly dominion is lawful to those who indulge the body:
we are devoted to the everlasting kingdom of Love.

عامل عشق است معزولش مکن
جز به عشق خویش مشغولش مکن

He is Love's agent: do not deprive him of his employment,
do not let him be employed in aught but loving you.

منصبی کانم ز رویت محجب است
عین معزولی است و نامش منصب است

The office that veils me from your face
is the very essence of unemployment, though it is called 'office.'

موجب تاخیر اینجا آمدن
فقد استعداد بود و ضعف فن

The cause of delay in coming hither
was lack of capability and defect of skill."

بی‌ز استعداد در کانی روی
بر یکی حبه نگردی محتوی

You go into a mine without capability;
you will not gain possession of a single grain,

همچو عنینی که بکری را خرد
گر چه سیمین‌بر بود کی بر خورد

Like an impotent man who buys a virgin for a slave:
even if she is silver-breasted, how can he enjoy?

چون چراغی بی‌ز زیت و بی‌فتیل
نه کثیر استش ز شمع و نه قلیل

Like a lamp without oil or wick
that gets neither much nor little from the taper.

در گلستان اندر آید اخشمی
کی شود مغزش ز ریحان خرمی

One who cannot smell enter a garden,
how should his brain be delighted by the fragrant herbs?—

همچو خوبی دلبری مهمان غر
بانگ چنگ و بربطی در پیش کر

Like a beautiful and heart-attracting woman who is the guest of an
impotent man; like the sound of a harp or lute in the ears of the deaf;

همچو مرغ خاك کاید در بحار
ز آن چه یابد جز هلاك و جز خسار

Like the land-bird that falls into great waters:
what should it find there but death and perdition?

همچو بی‌گندم شده در آسیا
جز سپیدی ریش و مو نبود عطا

Like one who, having no wheat, goes to a mill:
nothing will be given to him except the whitening of his beard and hair.

آسیای چرخ بر بی‌گندمان
مو سپیدی بخشد و ضعف میان

The celestial mill bestows on those who have no wheat
whiteness of hair and weakness in the loins;

لیك با با گندمان این آسیا
ملك بخش آمد دهد کار و کیا

But on those who bring wheat with them
this mill bestows empire and gives them sovereign power.

اول استعداد جنت بایدت
تا ز جنت زندگانی زایدت

You must first be qualified for Paradise
in order that from Paradise the life may be born to you.

طفل نو را از شراب و از کباب
چه حلاوت و ز قصور و از قباب

What pleasure has the new-born child
in wine and roast-meat and palaces and domes?

حد ندارد این مثل کم جو سخن
تو برو تحصیل استعداد کن

These parables have no limit: do not seek words:
go and acquire capability!

بهر استعداد تا اکنون نشست
شوق از حد رفت و آن نامد به دست

"He tarried until now for the sake of capability,
ere it was acquired his longing burst bounds."

گفت استعداد هم از شه رسد
بی‌ز جان کی مستعد گردد جسد

He said, "Capability too is imparted by the King:
how should the body be made capable without the soul?"

لطفهای شه غمش را در نوشت
شد که صید شه کند او صید گشت

The favours of the King did away with his anguish:
he had gone to hunt the King: he became the King's prey.

هر که در اشکار چون تو صید شد
صید را ناکرده قید او قید شد

"Whoever goes in chase of a quarry like you
does not catch his quarry till he is himself caught."

هر که جویای امیری شد یقین
پیش از آن او در اسیری شد رهین

It is certain that every seeker of princedom
is thrown into captivity before it.

عکس می‌دان نقش دیباچه‌ی جهان
نام هر بنده‌ی جهان خواجه‌ی جهان

Know that what is depicted on this mundane frontispiece is preposterous:
every slave to the world is named "lord of the world."

ای تن کژ فکرت معکوس رو
صد هزار آزاد را کرده گرو

O wrong-thinking perversely-acting body,
you that have enthralled a hundred thousand freemen,

مدتی بگذار این حیلت پزی
چند دم پیش از اجل آزاد زی

Abandon this guileful plotting for a time:
live free a few moments ere you die;

ور در آزادیت چون خر راه نیست
همچو دول‌ات سیر جز در چاه نیست

For if, like the ass, you have no way of attaining to freedom,
your movement, like that of the bucket can only be into the well.

مدتی رو ترك جان من بگو
رو حریف دیگری جز من بجو

Go; take leave of my spirit for awhile:
go, seek another companion instead of me.

نوبت من شد مرا آزاد کن
دیگری را غیر من داماد کن

My turn is finished: set me free,
espouse another, someone else.

ای تن صد کاره ترك من بگو
عمر من بردی کسی دیگر بجو

O body with your hundred concerns bid me farewell:
you have taken my life: seek another.

مفتون شدن قاضی بر زن جوحی و در صندوق ماندن و نایب قاضی صندوق را خریدن، باز سال دوم آمدن زن جوحی بر امید بازی پارینه و گفتن قاضی که مرا آزاد کن و کسی دیگر را بجوی الی آخر القصه

How a cadi was infatuated with the wife of Juhi and remained in a chest, and how the cadi's deputy purchased the chest; and how next year Juhi's wife came again, hoping to play the same trick last year, the cadi said, "Set me free and seek someone else"; and so on to the end of the story.

جوحی هر سالی ز درویشی به فن
رو به زن کردی که ای دل خواه زن

Every year, on account of poverty,
Juhi would artfully turn to his wife and say, "O sweetheart,

چون سلاحت هست رو صیدی بگیر
تا بدوشانیم از صید تو شیر

Since you have the weapons, go;
catch some game in order that we may get milk from your prey.

قوس ابرو تیر غمزه دام کید
بهر چه دادت خدا از بهر صید

Why has God given you the bow of your eyebrow, the arrow of your
amorous glance, and the snare of your craftiness? For hunting.

رو پی مرغی شگرفی دام نه
دانه بنما لیك در خوردش مده

Go; lay the snare for a big bird:
show the bait, but do not let him eat it.

کام بنما و کن او را تلخ کام
کی خورد دانه چو شد در حبس دام

Show him his wish, but disappoint him:
how can he eat the bait when he is imprisoned in the snare?"

شد زن او نزد قاضی در گله
که مرا افغان ز شوی ده دله

His wife went to the cadi to complain, saying,
"I appeal for help against my faithless husband."

قصه کوته کن که قاضی شد شکار
از مقال و از جمال آن نگار

To cut the tale short,
the cadi fell a prey to the words and beauty of the fair woman.

گفت اندر محکمه است این غلغله
من نتانم فهم کردن این گله

He said, "There is such a noise in the court of justice
I cannot understand this complaint;

گر به خلوت آیی ای سرو سهی
از ستمکاری شو شرحم دهی

If you will come to my private house, O cypress-slender one,
and describe to me the injurious behaviour of your husband"—

گفت خانه‌ی تو ز هر نیك و بدی
باشد از بهر گله آمد شدی

"In your house," she replied, "there will be a coming and going of every sort
of people, good and bad, for the purpose of making complaints."

خانه‌ی سر جمله پر سودا بود
صدر پر وسواس و پر غوغا بود

If the house of the head be wholly filled with a mad passion,
the breast will be full of anxiety and commotion.

باقی اعضا ز فکر آسوده‌اند
و آن صدور از صادران فرسوده‌اند

The rest of the members are undisturbed by thinking,
while those breasts are consumed by thoughts that return.

در خزان و باد خوف حق گریز
آن شقایقهای پارین را بریز

Take refuge in the autumn gale of fear of God:
let last year's flowers be shed;

این شقایق منع نو اشکوفه‌هاست
که درخت دل برای آن نماست

These flowers prevent the new buds,
and it is for the sake of their growth that the tree of the heart exists.

خویش را در خواب کن زین افتکار
سر ز زیر خواب در یقظت بر آر

Put yourself to sleep from this thinking:
lift up your head from sleep into wakefulness.

همچو آن اصحاب کهف ای خواجه زود
رو به ایقاظا که تحسبهم رقود

Like the Men of the Cave, pass quickly, O Khwaja, into *awake,
though you would deem them asleep.*

گفت قاضی ای صنم معمول چیست
گفت خانه‌ی این کنیزك بس تهی است

"O adorable one," said the cadi, "what can be contrived?"
She answered, "This handmaid's house is quite empty.

خصم در ده رفت و حارس نیز نیست
بهر خلوت سخت نیکو مسکنی است

The enemy has gone into the country, and the caretaker is not there either:
it is a very good place for meeting in private.

امشب ار امکان بود آن جا بیا
کار شب بی‌سمعه است و بی‌ریا

Come there to-night if possible:
what one does by night is without making hear of it or see it;

جمله جاسوسان ز خمر خواب مست
زنگی شب جمله را گردن زده‌ست

All the spies are intoxicated with the wine of sleep:
all have been beheaded by the Negro, Night."

خواند بر قاضی فسون‌های عجب
آن شکر لب و آن گهانی از چه لب

The sugar-lipped chanted wondrous spells over the cadi—
and then with what lips!

چند با آدم بلیس افسانه کرد
چون حوا گفتش بخور آن گاه خورد

How often did Iblís chatter with Adam!—
but when Eve told him to eat, then did he eat.

اولین خون در جهان ظلم و داد
از کف قابیل بهر زن فتاد

The first blood in this world of iniquity and justice
was shed by Cain for the sake of a woman.

نوح چون بر تابه بریان ساختی
واهله بر تابه سنگ انداختی

Whenever Noah was frying meat in the frying-pan,
Wahila would throw stones at the frying-pan,

مکر زن بر کار او چیره شدی
آب صاف وعظ او تیره شدی

And his wife's plotting would defeat his work;
the clear water of his exhortation would become turbid;

قوم را پیغام کردی از نهان
که نگه دارید دین زین گمرهان

She used to send secret messages to the folk, saying,
"Preserve your religion from these erring men!"

رفتن قاضی به خانه‌ی زن جوحی و حلقه زدن جوحی به خشم بر در و گریختن قاضی در صندوق الی آخره

How the cadi went to the house of Juhi's wife, and how Juhi knocked angrily at the door, and how the cadi took refuge in a chest, etc.

مکر زن پایان ندارد رفت شب
قاضی زیرك سوی زن بهر دب

The guile of woman is infinite.
The sagacious cadi went at night to the wife for the sake of crawling .

زن دو شمع و نقل مجلس راست کرد
گفت ما مستیم بی‌این آب خورد

The wife set two candles and the dessert for his entertainment.
"Without this drink," said he: "I am intoxicated."

اندر آن دم جوحی آمد در بزد
جست قاضی مهربی تا در خزد

At that moment Juhi came and knocked at the door:
the cadi looked for a place into which he could slink for refuge.

غیر صندوقی ندید او خلوتی
رفت در صندوق از خوف آن فتی

He saw no hiding-place but a chest:
in his fright the man went into the chest.

اندر آمد جوحی و گفت ای حریف
ای وبالم در ربیع و در خریف

Juhi came in and said, "O spouse,
O you who are my plague in spring and autumn,

من چه دارم که فدایت نیست آن
که ز من فریاد داری هر زمان

What do I possess that is not sacrificed to you:
that you are always crying out at me?

بر لب خشکم گشادستی زبان
گاه مفلس خوانیم گه قلتبان

You have let loose your tongue at my dry crusts:
now you call me 'pauper,' now 'cuckold.'

این دو علت گر بود ای جان مرا
آن یکی از تست و دیگر از خدا

If, my dear, I suffer from these two maladies,
one comes from you and the other from God.

من چه دارم غیر آن صندوق کان
هست مایه‌ی تهمت و پایه‌ی گمان

What do I possess but that chest,
which is a source of suspicion and a ground for surmise?

خلق پندارند زر دارم درون
داد واگیرند از من زین ظنون

People think I keep gold in it,
and because of these opinions charity is withheld from me.

صورت صندوق بس زیباست لیك
از عروض و سیم و زر خالی است نیك

The appearance of the chest is very pleasing,
but it is quite empty of goods and silver and gold.

چون تن زراق خوب و با وقار
اندر آن سله نیابی غیر مار

Like the hypocrite, handsome and dignified;
in the basket you will find nothing except a snake.

من برم صندوق را فردا به کو
پس بسوزم در میان چار سو

To-morrow I will take the chest into the street
and burn it in the midst of the market at the cross-ways,

تا ببیند مومن و گبر و جهود
که در این صندوق جز لعنت نبود

That true believer and Zoroastrian and Jew
may see there was nothing in this chest but cursing."

گفت زن هی در گذر ای مرد از این
خورد سوگند ان که نکنم جز چنین

"O husband," cried the woman, "come now, and give up this idea!"
He swore several times that he would do just as he had said.

از پگه حمال آورد او چو باد
زود آن صندوق بر پشتش نهاد

Early he like the wind, fetched a porter,
and immediately put the chest on his back.

اندر آن صندوق قاضی از نکال
بانگ می‌زد کای حمال و ای حمال

The cadi inside the chest shouted in an agony,
“O porter! O porter!”

کرد آن حمال راست و چپ نظر
کز چه سود در می‌رسد بانگ و خبر

The porter looked to the right and the left
to see from what direction the shouts and warnings were coming.

هاتف است این داعی من ای عجب
یا پری‌ام می‌کند پنهان طلب

“I wonder,” Said he, “is it a *hatif*, this voice which is calling me,
or is it a peri summoning me mysteriously?”

چون پیاپی گشت آن آواز و بیش
گفت هاتف نیست باز آمد به خویش

When the shouts followed one another in succession and increased,
he said, “’It is not a *hatif*,” and recovered himself.

عاقبت دانست کان بانگ و فغان
بد ز صندوق و کسی در وی نهان

At last he perceived that the shouts and cries for help
came from the chest and that somebody was concealed in it.

عاشقی کاو در غم معشوق رفت
گر چه بیرون است در صندوق رفت

The lover who has fallen passionately in love with an object of affection
has gone into the chest, though he is outside.

عمر در صندوق برد از اندهان
جز که صندوقی نبیند از جهان

He has spent his life in the chest on account of cares:
he can see nothing of the world except a chest.

آن سری که نیست فوق آسمان
از هوس او را در آن صندوق دان

The head that is not above the sky—
know that it is in that chest by its vain desires.

چون ز صندوق بدن بیرون رود
او ز گوری سوی گوری می‌شود

When he goes forth from the chest of the body,
he will go from one tomb to another tomb.

این سخن پایان ندارد قاضی‌اش
گفت ای حمال و ای صندوق کش

This topic is endless. The cadi said to him,
“O porter, O carrier of the chest,

از من آگه کن درون محکمه
نایبم را زودتر با این همه

Give news of me to my deputy at the court of justice
and acquaint him with all this as quickly as possible,

تا خرد این را به زر زین بی‌خرد
همچنین بسته به خانه‌ی ما برد

In order that he may buy this with gold from this witless fellow
and take it fastened, just as it is, to my house.”

ای خدا بگمار قومی روحمند
تا ز صندوق بدنمان واخرند

O Lord, appoint a spiritually endowed company
to redeem us from the chest of the body!

خلق را از بند صندوق فسون
کی خرد جز انبیا و مرسلون

Who but the prophets and apostles
can redeem the people from confinement in the chest of guile?

از هزاران یك کسی خوش منظر است
که بداند کاو به صندوق اندر است

Among thousands there is one person of comely aspect,
who knows that he is inside the chest.

او جهان را دیده باشد پیش از آن
تا بدان ضد این ضدش گردد عیان

He must formerly have beheld the world, so that
by means of that contrary this contrary should be made evident to him.

زین سبب که علم ضاله‌ی مومن است
عارف ضاله‌ی خود است و موقن است

Because “knowledge is the true believer’s lost camel,”
he recognises his own lost camel and feels certain.

آن که هرگز روز نیکو خود ندید
او در این ادبار کی خواهد طپید

He that has never seen good fortune,
how will he be perturbed in this calamity?

یا به طفلی در اسیری اوفتاد
یا خود از اول ز مادر بنده زاد

Either he fell into captivity in childhood,
or was born a slave at first from his mother's womb.

ذوق آزادی ندیده جان او
هست صندوق صور میدان او

His soul has never known the delight of freedom:
the chest of forms is his arena.

دایما محبوس عقلش در صور
از قفس اندر قفس دارد گذر

His mind is forever imprisoned in forms:
he passes from cage into cage.

منفذش نه از قفس سوی علا
در قفسها می‌رود از جا به جا

He has no means of passing beyond the cage aloft:
he goes to and fro into cages.

در نبی ان استطعتم فانفذوا
این سخن با جن و انس آمد ز هو

In the *Qur'an, "If you have the power, pass beyond*":
these words came from Him to the Jinn and mankind.

گفت منفذ نیست از گردونتان
جز به سلطان و به وحی آسمان

He said, "There is no way for you to pass beyond the sky
save by authority and by inspiration from Heaven."

گر ز صندوقی به صندوقی رود
او سمایی نیست صندوقی بود

If he goes from chest to chest,
he is not of Heaven, he is of the chest.

فرجه‌ی صندوق نو نو مسکر است
درنیابد کاو به صندوق اندر است

The pleasure of changing his chest stupefies him anew:
he does not perceive that he is inside the chest.

گر نشد غره بدین صندوقها
همچو قاضی جوید اطلاق و رها

If he is not deluded by these chests,
he seeks release and deliverance, like the cadi.

آن که داند این نشانش آن شناس
کاو نباشد بی‌فغان و بی‌هراس

Know that the mark of one who apprehends this
is his crying for help and being in terror.

همچو قاضی باشد او در ارتعاد
کی بر آید یك دمی از جانش شاد

Like the cadi, he will be quaking:
how should a breath of joy rise from his soul?

آمدن نایب قاضی میان بازار و خریداری کردن صندوق را از جوحی الی آخره

The arrival of the cadi's deputy in the bazaar and his purchase of the chest from Juhi, etc.

نایب آمد گفت صندوقت به چند
گفت نه صد بیشتر زر می‌دهند

The deputy arrived and asked, "How much for your chest?"
"They are offering nine hundred pieces of gold and more," said he,

من نمی‌آیم فروتر از هزار
گر خریداری گشا کیسه بیار

"I will not come lower than a thousand:
if you intend to buy, open your purse and produce."

گفت شرمی دار ای کوته نمد
قیمت صندوق خود پیدا بود

He replied, "Have some shame, you in the short felt frock!
The value of the chest is self-evident."

گفت بی‌رویت شری خود فاسدی است
بیع ما زیر گلیم این راست نیست

He said, "To buy without seeing is an iniquity:
our bargain is in the dark: this is not right.

بر گشایم گر نمی‌ارزد مخر
تا نباشد بر تو حیفی ای پدر

I will open: if it is not worth, don't buy,
lest you be defrauded, O father!"

گفت ای ستار بر مگشای راز
سر ببسته می‌خرم با من بساز

He said, “O Veiler, do not reveal the secret!”,
“I will buy it with the lid on: come to terms with me.

ستر کن تا بر تو ستاری کنند
تا نبینی ایمنی بر کس مخند

Veil in order that veiling may be vouchsafed to you:
do not deride any one till you see security.

بس در این صندوق چون تو مانده‌اند
خویش را اندر بلا بنشانده‌اند

Many like you have been left in this chest
and have landed themselves in tribulation.

آن چه بر تو خواه آن باشد پسند
بر دگر کس آن کن از رنج و گزند

Inflict upon another the pain and injury
that you would wish and approve for yourself,

ز انکه بر مرصاد حق و اندر کمین
می‌دهد پاداش پیش از یوم دین

For God is lying in wait and in ambush,
ready to give retribution before the Day of Judgement.

آن عظیم العرش عرش او محیط
تخت دادش بر همه جانها بسیط

All-encompassing is the Throne of Him who is enthroned in grandeur:
over all souls is spread the Throne of His justice.

گوشه‌ی عرشش به تو پیوسته است
هین مجنبان جز به دین و داد دست

A corner of His throne is touching you:
beware, do not move a hand to act impiously or unjustly.

تو مراقب باش بر احوال خویش
نوش بین در داد و بعد از ظلم نیش

Keep a careful watch over your own behaviour:
observe that the honey is in justice and that after injustice the sting comes.”

گفت آری این چه کردم استم است
لیك هم می‌دان که بادی اظلم است

He said, “Yes, what I did is wrong,
but at the same time know that the aggressor is the more unjust.”

گفت نایب یك به یك ما بادییم
با سواد وجه اندر شادییم

The deputy replied, “We are aggressors, every one of us,
but notwithstanding our blackness of face we are happy,

همچو زنگی کاو بود شادان و خوش
او نبیند غیر او بیند رخش

Like the Negro who is happy and pleased,
he does not see his face, others see it.”

ماجرا بسیار شد در من یزید
داد صد دینار و آن از وی خرید

The altercation in bidding was prolonged:
he paid a hundred dinars and bought it from him.

هر دمی صندوقیی ای بد پسند
هاتفان و غیبیانت می‌خرند

O you that find wickedness agreeable, you are always in the chest:
the *hatifs* and those who belong to the Unseen are redeeming you.

در تفسیر این خبر که مصطفی صلوات الله علیه فرمود من کنت مولاه فعلی مولاه تا منافقان طعنه زدند که بس نبودش که ما مطیعی و چاکری نمودیم او را چاکری کودکی خلم آلودمان هم می‌فرماید الی آخره

Expounding the Tradition that Mustafá said, the blessings of God be upon him: “When I am the protector of any one, ‘Alí too is his protector,” so that the Hypocrites asked sarcastically, “Was not he satisfied with the obedience and service rendered by us to himself that he bids us render the same service to a snivelling child?” etc.

زین سبب پیغمبر با اجتهاد
نام خود و آن علی مولا نهاد

For this reason the Prophet, who laboured with the utmost zeal,
applied the name “protector” to himself and to Alí.

گفت هر کاو را منم مولا و دوست
ابن عم من علی مولای اوست

He said, “My cousin Alí is the protector and friend of everyone
who is under my protection.”

کیست مولا آن که آزادت کند
بند رقیت ز پایت بر کند

Who is the “protector”? He that sets you free
and removes the fetters of servitude from your feet.

چون به آزادی نبوت هادی است
مومنان را ز انبیا آزادی است

Since prophethood is the guide to freedom,
freedom is bestowed on true believers by the prophets.

ای گروه مومنان شادی کنید
همچو سرو و سوسن آزادی کنید

Rejoice O community of true believers:
show yourselves to be “free” as the cypress and the lily;

لیك می‌گویید هر دم شکر آب
بی‌زبان چون گلستان خوش خضاب

But do you, like the gay-coloured garden,
at every moment give unspoken thanks to the Water.

بی‌زبان گویند سرو و سبزه‌زار
شکر آب و شکر عدل نو بهار

The cypresses and the green orchard mutely thank the water
and show gratitude for the justice of spring:

حله‌ها پوشیده و دامن کشان
مست و رقاص و خوش و عنبر فشان

Clad in robes and trailing their skirts,
drunken and dancing and jubilant and scattering perfume;

جزو جزو آبستن از شاه بهار
جسمشان چون درج پر در ثمار

Every part impregnated by royal spring,
their bodies as caskets filled with pearly fruit;

مریمان بی‌شوی آبست از مسیح
خامشان بی‌لاف و گفتاری فصیح

Like Maries, having no husband, yet big with a Messiah;
silent ones, wordless and devoid of articulate expression,

ماه ما بی‌نطق خوش بر تافته‌ست
هر زبان نطق از فر ما یافته‌ست

“Our Moon has shone brightly without speech:
every tongue has derived its speech from our beauty.”

نطق عیسی از فر مریم بود
نطق آدم پرتو آن دم بود

The speech of Jesus is from the beauty of Mary;
the speech of Adam is a ray of the Breath.

تا زیادت گردد از شکر ای ثقات
پس نبات دیگر است اندر نبات

In order that from thanksgiving, O men of trust, increase may accrue;
then other plants are amidst the herbage.

عکس آن اینجاست ذل من قنع
اندر این طور است عز من طمع

Here the reverse is, he that is content shall be abased;
in this case, he that covets shall be exalted.

در جوال نفس خود چندین مرو
از خریداران خود غافل مشو

Do not go so much into the sack of your fleshly soul;
do not be forgetful of your purchasers.

باز آمدن زن جوحی به محکمه‌ی قاضی سال دوم بر امید وظیفه‌ی پارسال و شناختن قاضی او را، الی اتمامه

How next year Juhi’s wife returned to the court of the cadi, hoping for the same contribution as last year, and how the cadi recognised her, and so on to the end of the story.

بعد سالی باز جوحی از محن
رو به زن کرد و بگفت ای چست زن

After a year Juhi, in consequence of the afflictions,
turned to his wife and said, “O clever wife,

آن وظیفه‌ی پار را تجدید کن
پیش قاضی از گله‌ی من گو سخن

Renew last year’s contribution:
complain of me to the cadi.”

زن بر قاضی در آمد با زنان
مر زنی را کرد آن زن ترجمان

The wife came before the cadi with women:
she made a certain woman her interpreter,

تا بنشناسد ز گفتن قاضی‌اش
یاد ناید از بلای ماضی‌اش

Lest the cadi should recognise her by her speech
and remember his past misfortune.

هست فتنه غمزه‌ی غماز زن
لیك آن صد تو شود ز آواز زن

The coquettish glances of a woman are fascinating,
but that is increased a hundredfold by her voice.

چون نمی‌تانست آوازی فراشت
غمزه‌ی تنهای زن سودی نداشت

Since she durst not raise a sound,
the wife's ogling looks alone were of no avail.

گفت قاضی رو تو خصمت را بیار
تا دهم کار ترا با او قرار

"Go," said the cadi, "and fetch the defendant,
that I may settle your quarrel with him."

جوحی آمد قاضیش نشناخت زود
کاو به وقت لقیه در صندوق بود

Juhi arrived; the cadi did not recognise him at once,
for at meeting he was in the chest.

زو شنیده بود آواز از برون
در شری و بیع و در نقص و فزون

He had heard his voice outside,
during the buying and selling and chaffering.

گفت نفقه‌ی زن چرا ندهی تمام
گفت از جان شرع را هستم غلام

He said, "Why won't you give your wife all the money she needs for expenses?"
He replied, "I am devoted with soul to the religious law,

لیك اگر میرم ندارم من کفن
مفلس این لعبم و شش پنجزن

But if I die I do not possess the shroud:
I am bankrupt in this game, I have gambled everything away."

زین سخن قاضی مگر بشناختش
یاد آورد آن دغل و آن باختش

From these words the cadi, as it happened, recognised him
and called to mind his roguery and the trick he had played.

گفت آن شش پنج با من باختی
پار اندر شش درم انداختی

"You played that game with me," he said:
"last year you put me out of action.

نوبت من رفت امسال آن قمار
با دگر کس باز دست از من بدار

My turn is past: this year try that gamble on someone else
and keep your hands off me!"

از شش و از پنج عارف گشت فرد
محترز گشته است زین شش پنج نرد

The knower of God has been isolated from the six and the five:
he has become on his guard against the sixes and fives of the backgammon.

رست او از پنج حس و شش جهت
از ورای آن همه کرد آگهت

He has escaped from the five senses and the six directions:
he has made you acquainted with beyond all that.

شد اشاراتش اشارات ازل
جاوز الاوهام طرا و اعتزل

His intimations are the intimations of Eternity:
he has transcended all conceptions and withdrawn himself apart.

زین چه شش گوشه گر نبود برون
چون بر آرد یوسفی را از درون

Unless he is outside of this hexagonal well,
how should he bring up a Joseph from the inside?

واردی بالای چرخ بی‌ستن
جسم او چون دلو در چه چاره کن

He is one who goes to draw water above the pillarless firmament,
his body, like a bucket, is in the well, helping.

یوسفان چنگال در دلوش زده
رسته از چاه و شه مصری شده

The Josephs cling to his bucket, escape from the well,
and become kings of Egypt.

دلو های دیگر از چه آب جو
دلو او فارغ ز آب اصحاب جو

The other buckets seek water from the well:
his bucket has no concern with the water, it seeks friends.

دلوها غواص آب از بهر قوت
دلو او قوت و حیات جان حوت

The buckets plunge into the water for food:
his bucket is the food and life of the soul of the fish.

دلوها وابستهٔ چرخ بلند
دلو او در اصبعین زورمند

The buckets are attached to the lofty wheel:
his bucket is in two Almighty fingers.

دلو چه و حبل چه و چرخ چی
این مثالی بس رکیك است ای اچی

What bucket and what cord and what wheel?
This is a very weak comparison, O pasha.

از کجا آرم مثالی بی‌شکست
کفو آن نه آید و نه آمده‌ست

Where shall I get a comparison that is without frailty?
One to match him will not come, and never has come.

صد هزاران مرد پنهان در یکی
صد کمان و تیر درج ناوکی

A hundred thousand men concealed in a single man,
a hundred bows and arrows enclosed in a single blowpipe;

ما رمیت إذ رمیتی فتنه‌ای
صد هزاران خرمن اندر حفنه‌ای

You did not throw when you threw, a temptation,
a hundred thousand stacks in a handful.

آفتابی در یکی ذره نهان
ناگهان آن ذره بگشاید دهان

A sun hidden in a mote:
suddenly that mote opens its mouth.

ذره ذره گردد افلاك و زمین
پیش آن خورشید چون جست از کمین

The heavens and the earth crumble to atoms before that Sun
when he springs forth from ambush.

این چنین جانی چه در خورد تنست
هین بشو ای تن از این جان هر دو دست

How is a spirit like this meet for the body?
Listen, O body, wash your hands of this spirit!

ای تن گشته وثاق جان بس است
چند تاند بحر در مشکی نشست

O body that has become the spirit’s dwelling-place, it is enough:
how long can the Sea abide in a water-skin?

ای هزاران جبرئیل اندر بشر
ای مسیحان نهان در جوف خر

O you who are a thousand Gabriels in man,
O you, who are Messiahs inside the ass,

ای هزاران کعبه پنهان در کنیس
ای غلط انداز عفریت و بلیس

O you who are a thousand Ka‘bas concealed in a church,
O you who causes *ifrít* and devil to fall into error,

سجده‌گاه لامکانی در مکان
مر بلیسان را ز تو ویران دکان

You are the spaceless Object of worship in space:
the devils have their shop destroyed by you,

که چرا من خدمت این طین کنم
صورتی را من لقب چون دین کنم

“How should I pay homage to this clay?
How should I bestow on a form a title signifying obedience?”

نیست صورت چشم را نیکو بمال
تا ببینی شعشعهٔ نور جلال

He is not the form: rub your eye well,
that you may behold the radiance of the light of glory!

باز آمدن به شرح قصه‌ی شاه زاده و ملازمت او در حضرت شاه

Resuming the explanation of the Story of the prince and his constant attendance at the court of the King.

شاه زاده پیش شه حیران این
هفت گردون دیده در یك مشت طین

The prince in the presence of the King was bewildered by this:
he beheld the Seven Heavens in a handful of clay.

هیچ ممکن نی به بحثی لب گشود
لیك جان با جان دمی خامش نبود

Nowise was it possible to open his lips in discussion,
but never for a moment did soul cease to converse with soul.

آمده در خاطرش کاین بس خفی است
این همه معنی است پس صورت ز چیست

It came into his mind that It was exceedingly mysterious—
"all this is reality: whence, then, comes the form?"

صورتی از صورتت بیزار کن
خفته‌ای هر خفته را بیدار کن

A form that frees you from form,
a sleeper that awakens everyone who is asleep.

آن کلامت می‌رهاند از کلام
و آن سقامت می‌جهاند از سقام

The words deliver from words
and the sickness lets you escape from the sickness.

پس سقام عشق جان صحت است
رنجهایش حسرت هر راحت است

Therefore the sickness of love is the soul of health:
its pains are the envy of every pleasure.

ای تن اکنون دست خود زین جان بشو
ور نمی‌شویی جز این جانی بجو

O body, wash your hands of this soul now,
or if you will not wash, seek another soul than this!

حاصل آن شه نیك او را می‌نواخت
او از آن خورشید چون مه می‌گداخت

In short, the King cherished him fondly,
and in that Sun he was melting away like the moon.

آن گداز عاشقان باشد نمو
همچو مه اندر گدازش تازه رو

The melting away of lovers is growth:
like the moon, he has a fresh face while he is melting away.

جمله رنجوران دوا دارند امید
نالد این رنجور کم افزون کنید

All the sick hope to be cured, but this sick one sobs,
crying, "Increase my sickness!

خوشتر از این سم ندیدم شربتی
زین مرض خوشتر نباشد صحتی

I have found no drink sweeter than this poison:
no state of health can be sweeter than this disease.

زین گنه بهتر نباشد طاعتی
سالها نسبت بدین دم ساعتی

No act of piety can be better than this sin:
years in comparison with this moment are an hour."

مدتی بد پیش این شه زین نسق
دل کباب و جان نهاده بر طبق

In this fashion he remained with this King for a long while,
his heart *kabab* and his soul laid on the tray.

گفت شه از هر کسی یك سر برید
من ز شه هر لحظه قربانم جدید

He said, "The King beheads every one once,
I am sacrificed anew by the King at every instant.

من فقیرم از زر از سر محتشم
صد هزاران سر خلف دارد سرم

I am poor in gold, but rich in heads:
my head has a hundred heads to take its place.

با دو پا در عشق نتوان تاختن
با یکی سر عشق نتوان باختن

No one can run in Love with two feet:
no one can play Love with one head;

هر کسی را خود دو پا و یك سر است
با هزاران پا و سر تن نادر است

Yet everyone has two feet and one head:
the body with thousands of feet and heads is a rarity."

زین سبب هنگامه‌ها شد کل هدر
هست این هنگامه هر دم گرمتر

On this account all combats are in vain,
this combat grows hotter every moment.

معدن گرمی است اندر لامکان
هفت دوزخ از شرارش یك دخان

The source of its heat lies beyond the realm of space:
the seven Hells are a smoke from the sparks of its fire.

Setting forth how Hell will say, when the Bridge Sirat is over it, "O believer, pass more quickly across the Sirat! Quick, make haste, lest the greatness of your light put out my fire,", "Pass, O believer, for lo, your light has extinguished my fire."

ز آتش عاشق از این رو ای صفی
می‌شود دوزخ ضعیف و منطفی

For this reason, O sincere man,
Hell is enfeebled and extinguished by the fire of Love.

گویدش بگذر سبك ای محتشم
ور نه ز آتشهای تو مرد آتشم

It says to him, "Pass speedily, O respected one,
or else my fire will be destroyed by your flames."

کفر که کبریت دوزخ اوست بس
بین که می‌پخساند او را این نفس

Behold how this breath dissolves infidelity,
which alone is the brimstone of Hell!

زود کبریتت بدین سودا سپار
تا نه دوزخ بر تو تازد نه شرار

Quickly entrust your brimstone to this passion,
in order that neither Hell nor its sparks may assail you.

گویدش جنت گذر کن همچو باد
ور نه گردد هر چه من دارم کساد

Paradise says to him, "Pass like the wind,
or else all that I possess will become unsalable;

که تو صاحب خرمنی من خوشه‌چین
من بتی‌ام تو ولایتهای چین

For you are the owner of the stack, I am a gleaner:
I am an idol, you are the provinces of China."

هست لرزان زو جحیم و هم جنان
نه مر این را نه مر آن را زو امان

Both Hell and Paradise are trembling in fear of him:
neither the one nor the other feels safe from him.

رفت عمرش چاره را فرصت نیافت
صبر بس سوزان بد و جان بر نتافت

His life sped away and he found no opportunity to cure:
the waiting consumed him exceedingly and his soul could not endure it.

مدتی دندان کنان این می‌کشید
نارسیده عمر او آخر رسید

For a long time, gnashing his teeth, he suffered this:
ere he attained, his life reached its end.

صورت معشوق زو شد در نهفت
رفت و شد با معنی معشوق جفت

The form of the Beloved vanished from him:
he died and was united with the reality of the Beloved.

گفت لبسش گر ز شعر و ششتر است
اعتناق بی‌حجابش خوشتر است

He said, "Though his raiment was of silk and Shushtar cloth,
his unscreened embrace is sweeter.

من شدم عریان ز تن او از خیال
می‌خرامم در نهایات الوصال

I am denuded of my body, and he of phantasy:
I am advancing triumphantly in the consummation of union."

این مباحث تا بدین جا گفتنی است
هر چه آید زین سپس بنهفتنی است

These topics may be discussed up to this point;
all that comes after this must be kept hid;

ور بگویی ور بکوشی صد هزار
هست بیگار و نگردد آشکار

And if you would tell it and make a hundred thousand efforts,
It is fruitless labour, for it will never become clear.

تا به دریا سیر اسب و زین بود
بعد از اینت مرکب چوبین بود

As far as the sea, it is a journey on horseback:
after this you have a wooden horse.

مرکب چوبین به خشکی ابتر است
خاص آن دریاییان را رهبر است

The wooden horse is no good on the dry land:
it carries exclusively those who voyage on the sea.

این خموشی مرکب چوبین بود
بحریان را خامشی تلقین بود

The wooden horse is this silence:
silence gives instruction to the sea-folk.

هر خموشی که ملولت می‌کند
نعره‌های عشق آن سو می‌زند

Every silent one who wearies you
is uttering shrieks of love Yonder.

تو همی‌گویی عجب خامش چراست
او همی‌گوید عجب گوشش کجاست

You say, "I wonder why he is silent";
he says, "How strange! Where is his ear?

من ز نعره کر شدم او بی‌خبر
تیز گوشان زین سمر هستند کر

I am deafened by the shrieks, he is unaware."
The sharp-eared are deaf to this converse.

آن یکی در خواب نعره می‌زند
صد هزاران بحث و تلقین می‌کند

Someone cries aloud in his dream
and gives a hundred thousand discussions and communications,

این نشسته پهلوی او بی‌خبر
خفته خود آن است و کر ز آن شور و شر

This other sitting beside him is unaware:
it is really he who is asleep and deaf to that turmoil and tumult.

و آن کسی کش مرکب چوبین شکست
غرقه شد در آب او خود ماهی است

And he whose wooden horse is shattered and sunk in the water,
he in sooth is the fish.

نه خموش است و نه گویا نادری است
حال او را در عبارت نام نیست

He is neither silent nor speaking: he is a marvel:
there is no name to describe his state.

نیست زین دو هر دو هست آن بو العجب
شرح این گفتن برون است از ادب

He does not belong to these two, that prodigy is both:
to explain this would transgress the limits of due reverence.

این مثال آمد رکیك و بی‌ورود
لیك در محسوس از این بهتر نبود

This comparison is poor and unsuccessful,
but in the sensible there was none better than this.

متوفی شدن بزرگین از شه زادگان و آمدن برادر میانین به جنازه‌ی برادر که آن کوچکین صاحب فراش بود از رنجوری و نواختن پادشاه میانین را تا او هم لنگ احسان شد، ماند پیش پادشاه صد هزار غنایم غیبی و عینی بدو رسید از دولت و نظر آن شاه، مع تقریر بعضه

The death of the eldest prince, and how the middle brother came to his funeral—for the youngest was confined to his bed by illness; and how the King treated the middle brother with great affection, so that he too was crippled by his kindness; he remained with the King, and a hundred thousand spoils, from the unseen and visible worlds, were conferred upon him by the fortune and favour of the King; with an exposition of some part thereof.

کوچکین رنجور بود و آن وسط
بر جنازه‌ی آن بزرگ آمد فقط

The youngest was ill,
and the middle one came alone to the funeral of the eldest.

شاه دیدش گفت قاصد این کی است
که از آن بحر است و این هم ماهی است

The King espied him, he said with a purpose,
“Who is this?—for he is of that sea, and he too is a fish.”

پس معرف گفت پور آن پدر
این برادر ز آن برادر خردتر

Then the announcer said, “He is a son of the same father:
this brother is younger than that brother.”

شه نوازیدش که هستی یادگار
کرد او را هم بدین پرسش شکار

The King greeted him affectionately, saying, “You are a keepsake”;
and by this enquiry made him too his prey.

از نواز شاه آن زار حنیذ
در تن خود غیر جان جانی بدید

In consequence of the kindness shown by the King,
that wretched man, roasted, found in his body a soul other than the soul.

در دل خود دید عالی غلغله
که نیابد صوفی آن در صد چله

He felt within his heart a sublime emotion
which the Sufi does not experience during a hundred *chilas*.

عرصه و دیوار و کوه سنگ بافت
پیش او چون نار خندان می‌شکافت

Court-yard and wall and mountain woven of stone
seemed to split open before him like a laughing pomegranate.

ذره ذره پیش او همچون قباب
دم به دم می‌کرد صد گون فتح باب

One by one, the atoms were momently opening their doors to him,
like tents, in a hundred diverse ways.

باب گه روزن شدی گاهی شعاع
خاك گه گندم شدی و گاه صاع

The door would become now the window, now the sunbeams;
the earth would become now the wheat, now the bushel.

در نظرها چرخ بس کهنه و قدید
پیش چشمش هر دمی خلق جدید

In eyes the heavens are very old and threadbare;
in his eye it was *a new creation* at every moment.

روح زیبا چون که وا رست از جسد
از قضا بی‌شك چنین چشمش رسد

When the beauteous spirit is delivered from the body,
no doubt an eye like this will be conferred upon it by destiny.

صد هزاران غیب پیشش شد پدید
آن چه چشم محرمان بیند بدید

A hundred thousand mysteries were revealed to him:
he beheld that which the eyes of the initiated behold.

آن چه او اندر کتب برخوانده بود
چشم را در صورت آن بر گشود

He opened eye on the form
of that which he had read in books.

از غبار مرکب آن شاه نر
یافت او کحل عزیزی در بصر

From the dust of the mighty King's horse
he obtained a precious eye salve for his eyesight.

بر چنین گلزار دامن می‌کشید
جزو جزوش نعره زن هَلْ مِنْ مزید

In such a garden of flowers he was trailing his skirt,
while every part of him was crying, "*Is there any more?*"

گلشنی کز بقل روید یك دم است
گلشنی کز عقل روید خرم است

The flowers that grow from plants are a moment;
the flowers that grow from Reason are fresh.

گلشنی کز گل دمد گردد تباه
گلشنی کز دل دمد وا فرحتاه

The flowers that bloom from earth become faded;
the flowers that bloom from the heart—oh, what a joy!

علمهای با مزه‌ی دانسته‌مان
ز آن گلستان یك دو سه گلدسته دان

Know that the delightful sciences known to us
are two or three bunches of flowers from that Garden.

ز آن زبون این دو سه گل دسته‌ایم
که در گلزار بر خود بسته‌ایم

We are devoted to these two or three bunches of flowers
because we have shut the Garden-door on ourselves.

آن چنان مفتاحها هر دم به نان
می‌فتد ای جان دریغا از بنان

Alas, O on account of bread
such keys are always dropping from your fingers!

ور دمی هم فارغ آرندت ز نان
گرد چادر گردی و عشق زنان

And if for a moment you are relieved from preoccupation with bread,
you dangle about the *chador* and your passion for women;

باز استسقات چون شد موج زن
ملك شهری بایدت پر نان و زن

And then, when your dropsy breaks into billows,
you must have under your sway a city full of bread and women.

مار بودی اژدها گشتی مگر
یك سرت بود این زمانی هفت سر

You were a snake: indeed you have become a dragon.
You had one head: now you have seven heads.

اژدهای هفت سر دوزخ بود
حرص تو دانه‌ست و دوزخ فخ بود

Hell is a seven-headed dragon:
your greed is the bait and Hell the snare.

دام را بدران بسوزان دانه را
باز کن درهای نو این خانه را

Pull the snare to pieces, burn the bait,
open new doors in this tenement!

چون تو عاشق نیستی ای نر گدا
همچو کوهی بی‌خبر داری صدا

O sturdy beggar, unless you are a lover,
you have an echo, like the unconscious mountain.

کوه را گفتار کی باشد ز خود
عکس غیر است آن صدا ای معتمد

How should the mountain possess a voice of its own?
The echo is reflected from another, O trusty man.

گفت تو ز آن سان که عکس دیگری است
جمله احوالت بجز هم عکس نیست

In the same fashion as your speech is the reflection of another,
so all your feelings are nothing but a reflection.

خشم و ذوقت هر دو عکس دیگران
شادی قواده و خشم عوان

Both your anger and your pleasure are reflected from others,
the joy of the procuress and the rage of the night-patrol.

آن عوان را آن ضعیف آخر چه کرد
که دهد او را به کینه زجر و درد

Pray, what did that poor fellow do to the night-patrol t
hat he should punish and torment him in revenge?

تا به کی عکس خیال لامعه
جهد کن تا گرددت این واقعه

How long the glittering phantom reflected?
Strive to make this actual for yourself,

تا که گفتارت ز حال تو بود
سیر تو با پر و بال تو بود

So that your words will be by your immediate feelings,
and your flight will be made with your own wings and pinions.

صید گیرد تیر هم با پر غیر
لاجرم بی‌بهره است از لحم طیر

It is with alien feathers that the arrow captures its prey;
consequently it gets no share of the bird's flesh;

باز صید آرد به خود از کوهسار
لاجرم شاهش خوراند کبك و سار

The falcon brings its quarry from the mountains itself;
consequently the king lets it eat partridge and starling.

منطقی کز وحی نبود از هواست
همچو خاکی در هوا و در هباست

The speech that is not from inspiration springs from self-will:
it is like dust in the air and among the motes.

گر نماید خواجه را این دم غلط
ز اول و النجم بر خوان چند خط

If this saying appears to the Khwaja to be erroneous,
recite a few lines at the beginning of *Wa'l-Najm*.

تا که ما ینطق محمد عن هوی
ان هو الا بوحی احتوی

Down to, Mohammed *does not speak from self-will*: '
It is only gained by inspiration.

احمدا چون نیستت از وحی یاس
جسمیان را ده تحری و قیاس

O Ahmad, since you despair not of inspiration,
leaves investigation and conjecture to the corporealists;

کز ضرورت هست مرداری حلال
که تحری نیست در کعبه‌ی وصال

For in case of necessity a carcass is lawful,
but there is no need to investigate in the Ka'ba of union.

بی‌تحری و اجتهادات هدی
هر که بدعت پیشه گیرد از هوا

Whoever willfully adopts a heresy without investigation
and the utmost efforts to discover the right way,

همچو عادش بر برد باد و کشد
نه سلیمان است تا تختش کشد

The wind will lift him up and kill him, like Ad:
he is no Solomon that it should waft his throne along.

عاد را باد است حمال خذول
همچو بره در کف مردی اکول

For Ad the wind is a treacherous carrier:
as a lamb in the hands of a glutton,

همچو فرزندش نهاده بر کنار
می‌برد تا بکشدش قصاب‌وار

Which he lays in his lap as though it were his own child
and carries away to slaughter like a butcher.

عاد را آن باد ز استکبار بود
یار خود پنداشتند اغیار بود

That wind was (the punishment) for Ad because of their pride:
they indeed deemed it a friend, it was a stranger.

چون بگردانید ناگه پوستین
خردشان بشکست آن بئس القرین

When of a sudden it turned its coat,
that *evil comrade* shattered them piecemeal.

باد را بشکن که بس فتنه‌ست باد
پیش از آن کت بشکند او همچو عاد

Shatter the wind—for the wind is a great temptation—
ere it shatter you, like Ad

هود دادی پند کای پر کبر خیل
بر کند از دستتان این باد ذیل

Hud admonished them, saying, "O prideful folk,
this wind will tear out of your hands the skirt.

لشکر حق است باد و از نفاق
چند روزی با شما کرد اعتناق

The wind is God's army,
and in hypocrisy has it embraced you for a few days.

او به سر با خالق خود راست است
چون اجل آید بر آرد باد دست

Secretly it is loyal to its Creator:
when the appointed term arrives, the wind will throw up its hands."

باد را اندر دهن بین رهگذر
هر نفس آیان روان در کر و فر

See how the wind passes through the mouth,
coming and going at every moment in advance and retreat.

حلق و دندانها از او ایمن بود
حق چو فرماید به دندان در فتد

The throat and teeth are in no danger from it;
when God commands, it attacks the teeth;

کوه گردد ذره‌ی باد و ثقیل
درد دندان داردش زار و علیل

An atom of wind becomes a mountain and heavy,
and toothache keeps him miserable and ill.

این همان باد است کایمن می‌گذشت
بود جان کشت و گشت او مرگ کشت

This is the same wind that used to pass by harmlessly:
it was the life of the crops and it became the death of the crops.

دست آن کس که بکردت دست‌بوس
وقت خشم آن دست می‌گردد دبوس

The hand of the person who kissed your hand—
in the moment of anger that hand becomes a mace.

یا رب و یا رب بر آرد او ز جان
که ببر این باد را ای مستعان

He cries from his soul, “O Lord! O Lord!
Take away this wind, O You whose aid is besought!

ای دهان غافل بدی زین باد رو
از بن دندان در استغفار شو

O mouth, you were heedless of this wind:
go and betake yourself to asking pardon of God with utter abasement.”

چشم سختش اشکها باران کند
منکران را درد الله خوان کند

His hard eye sheds tears like rain:
pain causes the unbelievers to call unto God.

چون دم مردان نپذرفتی ز مرد
وحی حق را هین پذیرا شو ز درد

Since you have not received the breath of men from a man, listen;
receive the Divine inspiration from pain.

باد گوید پیکم از شاه بشر
گه خبر خیر آورم گه شور و شر

The wind says, “I am a messenger from the King of mankind:
now I bring good news, now calamitous and bad;

ز انکه مأمورم امیر خود نی‌ام
من چو تو غافل ز شاه خود کی‌ام

For I am subject to command, I am not in command of myself:
when am I forgetful, like you, of my King?

گر سلیمان‌وار بودی حال تو
چون سلیمان گشتمی حمال تو

If your state resembled that of Solomon,
I should have carried you as I carried Solomon.

عاریه‌ستم گشتمی ملك كفت
کردمی بر راز خود من واقفت

I am lent; I should have become a possession in your hand:
I should have made you acquainted with my mystery.

لیك چون تو یاغیی من مستعار
می‌کنم خدمت ترا روزی سه چهار

But since you are rebellious and I am taken on loan
to serve you for three or four days,

پس چو عادت سر نگونیها دهم
ز اسپه تو یاغیانه بر جهم

Therefore I will lay you low, like Ad,
and dash away in revolt from your army,

تا به غیب ایمان تو محکم شود
آن زمان کایمانت مایه‌ی غم شود

In order that your faith in the Unseen
may become firm at the moment when your faith is a source of woe.”

آن زمان خود جملگان مومن شوند
آن زمان خود سرکشان بر سر دوند

At that moment, in truth, all become believers:
at that moment even the headstrong run on their heads.

آن زمان زاری کنند و افتقار
همچو دزد و راه زن در زیر دار

At that moment they cry piteously and make humble supplication,
like robbers and brigands under the gibbet.

لیك گر در غیب گردی مستوی
مالك دارین و شحنه‌ی خود توی

But if you become upright in the Unseen,
you are owner of the two worlds and a magistrate over yourself.

شحنگی و پادشاهی مقیم
نه دو روزه و مستعار است و سقیم

The abiding magistracy and kingship
is not taken on loan for two days and ailing.

رستی از بیگار و کار خود کنی
هم تو شاه و هم تو طبل خود زنی

You are delivered from strife and can act for yourself:
you are king and at the same time beating your own drum.

چون گلو تنگ آورد بر ما جهان
خاك خوردی کاشکی حلق و دهان

When the World squeezes our throats tightly,
would that our gullets and mouths had eaten earth!

این دهان خود خاك خواری آمده‌ست
لیك خاکی را که آن رنگین شده‌ست

This mouth, indeed, has been an eater of earth;
but an earth that has been coloured.

این کباب و این شراب و این شکر
خاك رنگین است و نقشین ای پسر

This roast-meat and this wine and this sugar
are coloured and painted earth, O son.

چون که خوردی و شد آنها لحم و پوست
رنگ لحمش داد و این هم خاك کوست

When you have eaten or drunk and they have become flesh and skin,
He gives them the colour of flesh, but they are still the earth of street.

هم ز خاکی بخیه بر گل می‌زند
جمله را هم باز خاکی می‌کند

It is from a bit of earth that He stitches the clay,
and then makes the whole a bit of earth again.

هندو و قفچاق و رومی و حبش
جمله یك رنگ‌اند اندر گور خوش

Hindus, Turks, Greeks and Abyssinians—
all have quite the same colour in the grave.

ا بدانی کان همه رنگ و نگار
جمله رو پوش است و مکر و مستعار

So you may know that all those colours and pictures
are entirely a mask and deceit and borrowed.

رنگ باقی صِبْغَةَ اللَّهِ است و بس
غیر آن بر بسته دان همچون جرس

The only lasting colour is the *dye of Allah*:
know that all the rest are tied on like a bell.

رنگ صدق و رنگ تقوی و یقین
تا ابد باقی بود بر عابدین

The colour of sincerity and the colour of piety and intuitive faith
will endure in the worshippers for evermore;

رنگ شك و رنگ کفران و نفاق
تا ابد باقی بود بر جان عاق

And the colour of doubt and the colour of ingratitude and hypocrisy
will endure in the undutiful soul for evermore;

چون سیه رویی فرعون دغا
رنگ آن باقی و جسم او فنا

Like wicked Pharaoh's blackness of face,
the colour whereof is enduring, though his body passes away.

برق و فر روی خوب صادقین
تن فنا شد و آن بجا تا یوم دین

The radiance and glory in the beauteous faces of the sincere:
their bodies pass away, but that remains till the Day of Judgement.

زشت آنزشت است و خوب آنخوب و بس
دایم آن ضحاك و این اندر عبس

The only ugly one is that ugly one; the only beautiful one is that beautiful one:
this one is always laughing and that one scowling.

خاك را رنگ و فن و سنگی دهد
طفل خویان را بر آن جنگی دهد

He gives to earth a certain colour and variety and value,
and causes childish folk to wrangle over it.

از خمیری اشتر و شیری پزند
کودکان از حرص آن کف می‌گزند

A piece of dough is baked in the shape of a camel or lion;
children bite their fingers in their greed for it.

شیر و اشتر نان شود اندر دهان
درنگیرد این سخن با کودکان

The lion or camel turns to bread in the mouth,
but it is futile to tell this to children.

کودك اندر جهل و پندار و شکی است
شکر باری قوت او اندکی است

The child is in an ignorance and fancy and doubt:
at any rate, thank God, his strength is little.

طفل را استیزه و صد آفت است
شکر این که بی‌فن و بی‌قوت است

The child is quarrelsome and very mischievous:
thank God for his lack of skill and strength.

وای از این پیران طفل ناادیب
گشته از قوت بلای هر رقیب

Alas for these childish undisciplined elders
who in their strength have become an affliction to every guardian!

چون سلاح و جهل جمع آید بهم
گشت فرعونی جهان سوز از ستم

When weapons and ignorance are brought together,
he becomes in his tyranny a world-consuming Pharaoh.

شکر کن ای مرد درویش از قصور
که ز فرعونی رهیدی و ز کفور

O poor man, thank God for your deficiency,
for you are delivered from being a Pharaoh and ungrateful.

شکر که مظلومی و ظالم نه‌ای
ایمن از فرعونی و هر فتنه‌ای

Thank God that you are the oppressed, not the oppressor:
you are secure from acting like Pharaoh and from every temptation.

اشکم تی لاف اللهی نزد
کآتشش را نیست از هیزم مدد

An empty belly never bragged of Divinity,
for it has no faggots to feed its fire.

اشکم خالی بود زندان دیو
کش غم نان مانع است از مکر و ریو

An empty belly is the Devil's prison,
because anxiety for bread prevents him from plotting and deceiving.

اشکم پر لوت دان بازار دیو
تاجران دیو را در وی غریو

Know that a belly full of viands is the Devil's market,
where the Devil's merchants raise a clamour:

تاجران ساحر لاشی فروش
عقلها را تیره کرده از خروش

Merchants who practice sorcery and sell worthless goods
and obfuscate wits by vociferation.

خم روان کرده ز سحری چون فرس
کرده کرباسی ز مهتاب و غلس

By sorcery they cause a vat to run like a horse
and make a piece of linen out of moonshine and twilight.

چون بریشم خاك را بر می‌تنند
خاك در چشم ممیز می‌زنند

They weave earth like silk
and throw earth in the eyes of the discerning.

چندلی را رنگ عودی می‌دهند
بر کلوخیمان حسودی می‌دهند

They give to a bit of sandal-wood the appearance of a piece of wood;
they put in us the envious desire for a clod.

پاك آن که خاك را رنگی دهد
همچو کودکمان بر آن جنگی دهد

Holy is He who gives earth a colour
and causes us to quarrel over it like children.

دامنی پر خاك ما چون طفلکان
در نظرمان خاك همچون زر کان

A skirt full of earth, and we are like little children:
in our sight the earth is as gold of the mine.

طفل را با بالغان نبود مجال
طفل را حق کی نشاند با رجال

There is no room for a child beside men:
how should God let a child sit with men?

میوه گر کهنه شود تا هست خام
پخته نبود غوره گویندش بنام

If fruit become old, so long as it is immature and not ripe
it is called *ghúra* (unripe grapes).

گر شود صد ساله آن خام ترش
طفل و غوره‌ست او بر هر تیز هش

Though immature and sour reach the age of a hundred years,
he is a child and unripe in the opinion of every sagacious person.

گر چه باشد مو و ریش او سپید
هم در آن طفلی خوف است و امید

Though his hair and beard be white,
he is still in the childish state of fear and hope,

که رسم یا نارسیده مانده‌ام
ای عجب با من کند کرم آن کرم

Saying, “Shall I attain, or am I left immature?
Oh, I wonder, will the Vine bestow that bounty on me?

با چنین ناقابلی و دوریی
بخشد این غوره مرا انگوریی

Notwithstanding such an incapacity and remoteness, will He confer on
these unripe grapes of mine perfection like that of the ripe grape (*angúr*)?

نیستم اومیدوار از هیچ سو
و آن کرم می‌گویدم لا تیأسوا

I have no hopes from any quarter,
but that Bounty is saying to me, ‘*Do not despair*!’”

دایما خاقان ما کردست طو
گوشمان را می‌کشد لا تقنطوا

Our Khaqan has made a perpetual feast:
He is always pulling our ears, “*Do not lose hope!*”

گر چه ما زین ناامیدی در گویم
چون صلا زد دست اندازان رویم

Although we are in the ditch by this despair,
let us go dancing along since He has invited us.

دست اندازیم چون اسبان سیس
در دویدن سوی مرعای انیس

Let us dance like mettlesome horses
galloping towards the familiar pasturage.

گام اندازیم و آن جا گام نی
جام پردازیم و آن جا جام نی

Let us toss our feet, though no foot is there;
let us drain the cup, though no cup is there,

ز انکه آن جا جمله اشیا جانی است
معنی اندر معنی اندر معنی است

Because all things there are spiritual:
It is reality on reality on reality.

هست صورت سایه معنی آفتاب
نور بی‌سایه بود اندر خراب

Form is the shadow, reality is the sun:
the shadowless light is in the ruin.

چون که آن جا خشت بر خشتی نماند
نور مه را سایه‌ی زشتی نماند

When not a brick is left on a brick there,
no ugly shadow remains in the moonlight.

خشت اگر زرین بود بر کندنی است
چون بهای خشت وحی و روشنی است

If the brick be of gold it must be torn away,
since the brick is the price paid for inspiration and light.

کوه بهر دفع سایه مندك است
پاره گشتن بهر این نور اندك است

In order to remove the shadow the mountain is razed to the ground:
It is a small matter to fall to pieces for the sake of this light.

بر برون که چو زد نور صمد
پاره شد تا در درونش هم زند

When the light of the Lord struck on the surface of the mountain,
it fell to pieces in order that it should penetrate its interior too.

گرسنه چون بر کفش زد قرص نان
واشکافد از هوس چشم و دهان

As soon as a loaf of bread touches the palm of a hungry man,
his eyes and mouth open wide in desire it.

صد هزاران پاره گشتن ارزد این
از میان چرخ برخیز ای زمین

This is worth falling into a hundred thousand pieces:
soar up through the heaven, O earth,

تا که نور چرخ گردد سایه سوز
شب ز سایه‌ی تست ای یاغی روز

That the light of heaven may consume your shadow:
the night is caused by your shadow, O enemy of Day.

این زمین چون گاهواره‌ی طفلکان
بالغان را تنگ می‌دارد مکان

This earth is like a cradle for babes:
it cramps the movements of grownup men.

بهر طفلان حق زمین را مهد خواند
در گواره شیر بر طفلان فشاند

On account of the babes God has called the earth a cradle,
and He has bestowed milk on the babes in their cradle.

خانه تنگ آمد از این گهواره‌ها
طفلکان را زود بالغ کن شها

The house is crowded with these cradles:
let the babes grow up quickly, O King!

ای گواره خانه را ضیق مدار
تا تواند کرد بالغ انتشار

O cradle, do not incommode the house,
so that the grown-up man can move freely.

وسوسه‌ای که پادشاه زاده را پیدا شد از سبب استغنایی و کشفی که از شاه دل او را حاصل شده بود و قصد ناشکری و سرکشی می‌کرد، شاه را از راه الهام و سر خبر شد، دلش درد کرد، روح او را زخمی زد چنان که صورت شاه را خبر نبود الی آخره

The vicious distempered thoughts that arose in the prince in consequence of the self-sufficiency and illumination with which his heart had been endowed by the King: how he proceeded to show ingratitude and rebelliousness, and how the King, being made aware of it in an inspired and mysterious manner, was pained at heart and, though outwardly unconscious, dealt his spirit a wound, etc.

چون مسلم گشت بی‌بیع و شری
از درون شاه در جانش جری

When from the inward nature of the King the allowance was paid over,
without sale or purchase, into his soul,

قوت می‌خوردی ز نور جان شاه
ماه جانش همچو از خورشید ماه

His moon-like soul was feeding on the light of the King's soul
as the moon on the sun,

راتبه‌ی جانی ز شاه بی‌ندید
دم به دم در جان مستش می‌رسید

And the spiritual ration from the peerless King
was arriving in his intoxicated soul at every moment.

آن نه که ترسا و مشرك می‌خورند
ز آن غذایی که ملایك می‌خورند

It was not that which polytheists and Christians
eat part of the food which the angels eat.

اندرون خویش استغنا بدید
گشت طغیانی ز استغنا پدید

He felt self-sufficient within himself,
and from self-sufficiency emerged a feeling of insolent pride.

که نه من هم شاه و هم شه زاده‌ام
چون عنان خود بدین شه داده‌ام

"Am not I," said he, "both a king and a king's son?
How have I let this King take control of me?

چون مرا ماهی بر آمد با لمع
من چرا باشم غباری را تبع

Now that a resplendent moon has risen for me,
why should I be following a cloud of dust?

آب در جوی من است و وقت ناز
ناز غیر از چه کشم من بی‌نیاز

The water is in my river-bed, and it is time to show disdain:
why should I who want nothing endure disdain from another?

سر چرا بندم چو درد سر نماند
وقت روی زرد و چشم تر نماند

Why should I bandage my head when my headache is gone?
The time for pale face and tearful eye is past.

چون شکر لب گشته‌ام عارض قمر
باز باید کرد دکان دگر

Since my lips have become as sugar and my cheeks as the moon,
I must open another shop."

زین منی چون نفس زاییدن گرفت
صد هزاران ژاژ خاییدن گرفت

When his carnal soul began to spawn from this egoism,
he began to chew a hundred thousand thistles.

صد بیابان ز آن سوی حرص و حسد
تا بدان جا چشم بد هم می‌رسد

Even the evil eye can traverse a hundred deserts
to reach the object of its greed and envy:

بحر شه که مرجع هر آب اوست
چون نداند آن چه اندر سیل و جوست

How should the sea of the King, to which every water returns,
be ignorant of what is in torrent and river?

شاه را دل درد کرد از فکر او
ناسپاسی عطای بکر او

The King's heart was pained by his thoughts
and the ingratitude for his virgin munificence.

گفت آخر ای خس واهی ادب
این سزای داد من بود ای عجب

He said, "Please, O base ill-mannered fellow
was this bounty deserved? Marvellous!

من چه کردم با تو زین گنج نفیس
تو چه کردی با من از خوی خسیس

How I have dealt with you in this precious treasure!
How you have dealt with me in your mean-spiritedness!

من ترا ماهی نهادم در کنار
که غروبش نیست تا روز شمار

I have put in your bosom a moon
that will never set till the Day of Reckoning,

در جزای آن عطای نور پاك
تو زدی در دیده‌ی من خار و خاك

And in requital for that gift of pure light
you have thrown thorns and earth in my eye.

من ترا بر چرخ گشته نردبان
تو شده در حرب من تیر و کمان

I have become for you a ladder to Heaven,
and you have become a bow and arrow in combat with me."

درد غیرت آمد اندر شه پدید
عکس درد شاه اندر وی رسید

Pangs of jealousy arose in the King:
the reflection of the King's pangs entered into him.

مرغ دولت در عتابش بر طپید
پرده‌ی آن گوشه گشته بر درید

The bird of his felicity fluttered violently in reproaching him
and tore the veil of him who had sought seclusion.

چون درون خود بدید آن خوش پسر
از سیه کاری خود گرد و اثر

When the comely youth felt within himself
the dust and effects of his wicked behaviour,

آن وظیفه‌ی لطف و نعمت کم شده
خانه‌ی شادی او پر غم شده

The allowance of favour and bounty had failed
and that the house of his joy was filled with sorrow,

با خود آمد او ز مستی عقار
ز آن گنه گشته سرش خانه‌ی خمار

He came to himself from the intoxication caused by the wine;
in consequence of that sin his head became the abode of crop sickness.

خورده گندم حله زو بیرون شده
خلد بر وی بادیه و هامون شده

He had eaten the wheat, his celestial robe had been stripped off him,
and Paradise had become for him a desert and sandy plain.

دید کان شربت و را بیمار کرد
زهر آن ما و منیها کار کرد

He perceived that that draught had made him ill
and that the poison of those egoistic pretensions had done its work.

جان چون طاوس در گلزار ناز
همچو جغدی شد به ویرانه‌ی مجاز

His soul that was like a peacock in the garden of delight
became like an owl in the wilderness of unreality.

همچو آدم دور ماند او از بهشت
در زمین می‌راند گاوی بهر کشت

Like Adam, he was left far away from Paradise,
driving an ox on the earth for the purpose of sowing.

اشك می‌راند او كه ای هندوی زاو
شیر را كردی اسیر دم گاو

He was shedding tears and crying, “O Hindu mighty,
you have made the lion a captive of the cow’s tail.

كردی ای نفس بد بارد نفس
بی‌حفاظی با شه فریادرس

O wicked fleshly soul with your chill breath,
you have acted disloyally to the King who answers every call for help.

دام بگزیدی ز حرص گندمی
بر تو شد هر گندم او كژدمی

In your greed for a grain of wheat you have chosen the trap,
and every grain of its wheat has become a scorpion to you.

در سرت آمد هوای ما و من
قید بین بر پای خود پنجاه من

The vain fancy of egoism came into your head:
behold a shackle weighing fifty *mann* on your foot!”

نوحه می‌كرد این نمط بر جان خویش
كه چرا گشتم ضد سلطان خویش

In this fashion was he mourning for his soul, saying,
“Why did I become the antagonist of my sovereign?”

آمد او با خویش و استغفار كرد
با انابت چیز دیگر یار كرد

He came to himself and asked pardon of God,
and with his repentance he combined something else.

درد كان از وحشت ایمان بود
رحم كن كان درد بی‌درمان بود

The pain that arises from dread of losing one’s faith—
take pity, for that is the irremediable pain.

مر بشر را خود مبا جامه‌ی درست
چون رهید از صبر در حین صدر جست

May no human being have perfect raiment!
As soon as he is delivered from enduring he at once seeks the seat of honour.

مر بشر را پنجه و ناخن مباد
كه نه دین اندیشد آن گه نه سداد

May no human being possess a fist and nails!
Then he never thinks of devotion and righteousness.

آدمی اندر بلا كشته به است
نفس كافر نعمت است و گمره است

It is best for a man to be killed in tribulation:
the carnal soul is an ingrate and one that has gone astray.

خطاب حق به عزرائیل كه ترا رحم بر كه بیشتر آمد از این خلایق كه جانشان قبض كردی، و جواب دادن عزرائیل حضرت را

How God addressed Azrael, saying, “Of all these creatures whose souls you have seized, whom did you pity most?” and the answer given by Azrael to the Lord.

حق به عزرائیل می‌گفت ای نقیب
بر كه رحم آمد ترا از هر كئیب

God was saying to Azrael, “O marshal,
whom of all the miserable ones did you pity?”

گفت بر جمله دلم سوزد به درد
لیك ترسم امر را اهمال كرد

He replied, “My heart burns with grief for them all,
but I am afraid to neglect the command,

تا بگویم كاشكی یزدان مرا
در عوض قربان كند بهر فتی

So that I should say,
‘would that God might sacrifice me in exchange for the youth!’”

گفت بر كی بیشتر رحم آمدت
از كه دل پر ز سوز و بریان‌تر شدت

God asked, “For whom did you feel the greatest pity?
On account of whom was your heart most filled with flame and grilled?”

گفت روزی كشتیی بر موج تیز
من شكستم ز امر تا شد ریز ریز

“One day,” said he, “by Your command
I wrecked a ship on the fierce waves, so that it went to pieces.

بس بگفتی قبض کن جان همه
جز زنی و غیر طفلی ز آن رمه

Then You bade me take the souls of them all, except one woman and
one child belonging to that company.

هر دو بر یك تختهای درماندند
تخته را آن موجها میراندند

The two were left on a plank,
and the plank was being driven on by the waves.

باز گفتی جان مادر قبض کن
طفل را بگذار تنها ز امر کن

Then You said, 'Take the mother's soul
and leave the child alone in obedience to the command Be!'

چون ز مادر بگسلیدم طفل را
خود تو میدانی چه تلخ آمد مرا

When I parted the child from its mother,
You yourself know how bitter It was to me.

بس بدیدم دود ماتمهای زفت
تلخی آن طفل از فکرم نرفت

Often have I seen sighs in great mourning,
the bitter grief of that child has never gone from my recollection."

گفت حق آن طفل را از فضل خویش
موج را گفتم فگن در بیشه ایش

God said, "Of My grace
I bade the waves cast that child into a forest—

بیشهی پر سوسن و ریحان و گل
پر درخت میوه دار خوش اکل

A forest abounding in lilies and sweet basils and roses,
full of trees laden with fruit good to eat,

چشمههای آب شیرین زلال
پروریدم طفل را با صد دلال

And fountains of sweet limpid water.
I fostered the child with a hundred endearments.

صد هزاران مرغ مطرب خوش صدا
اندر آن روضه فگنده صد نوا

Myriads of melodious singing-birds
poured forth a hundred songs in that garden.

بسترش کردم ز برگ نسترن
کرده او را ایمن از صدمهی فتن

I made for him a couch of wild-rose leaves;
I made him secure from the shock of afflictions.

گفته من خورشید را کاو را مگز
باد را گفته بر او آهسته وز

I told the sun not to scorch him;
I told the wind to blow on him gently;

ابر را گفته بر او باران مریز
برق را گفته بر او مگرای تیز

I told the clouds not to rain upon him;
I told the lightning not to dart at him.

زین چمن ای دی مبر آن اعتدال
پنجهای بهمن بر این روضه ممال

I said, 'O December, do not cut off the mild weather from this orchard;
O November, do not let your fist fall on this garden.'"

کرامات شیخ شیبان راعی و بیان معجزهی هود علیه السلام

The miracles of Shayban Ra'i, May God sanctify his venerable spirit!

همچو شیبان راعی از گرگ عنید
وقت جمعه بر رعا خط میکشید

Just as Shayban Ra'i, because of the stubborn wolf,
used to draw a line round his flock at the hour of the Friday prayers,

تا برون ناید از آن خط گوسفند
نه در آید گرگ و دزد با گزند

In order that no sheep should go beyond that line,
and that no wolf or mischievous robber should come inside.

بر مثال دایرهی تعویذ هود
کاندر آن صرصر امان آل بود

It was on the model of Hud's circle of refuge,
in which his followers were safe from the *sarsar* wind.

هشت روزی اندر این خط تن زنید
و ز برون مثله تماشا می‌کنید

"Stay quietly within this line for eight days
and view the terrible mutilation outside."

بر هوا بردی فگندی بر حجر
تا دریدی لحم و عظم از همدگر

It lifted into the air and flung them on the stones,
so that flesh and bone were torn asunder.

یك گره را بر هوا در هم زدی
تا چو خشخاش استخوان ریزان شدی

One party it hurled against each other in the air,
so that their bones crumbled like poppy-seed.

آن سیاست را که لرزید آسمان
مثنوی اندر نگنجد شرح آن

There is no room in the *Masnaví*
to describe fully that chastisement whereat Heaven trembled.

گر به طبع این می‌کنی ای باد سرد
گرد خط و دایره‌ی آن هود گرد

If, O icy wind, you are doing this by nature,
try to invade the line and circle drawn by Hud!

ای طبیعی فوق طبع این ملك بین
یا بیا و محو کن از مصحف این

O natural philosopher, perceive that this kingdom is above Nature,
or else come and wipe out this from the Holy Book!

مقریان را منع کن بندی بنه
یا معلم را بمال و سهم ده

Prohibit those who recite the *Qur'an* and impose a ban,
or punish the teacher and put terror into him!

عاجزی و خیره کاین عجز از کجاست
عجز تو تابی از آن روز جزاست

You are helpless and unable to understand the cause of this helplessness:
your helplessness is a reflection of the Day of Retribution.

عجزها داری تو در پیش ای لجوج
وقت شد پنهانیان را نك خروج

O perverse man, you have many a helpless plight before you:
the hour comes, lo, the hidden ones will emerge!

خرم آن کاین عجز و حیرت قوت اوست
در دو عالم خفته اندر ظل دوست

Happy is he whose food is this helplessness and bewilderment
and who in both worlds are sleeping in the shadow of the Beloved.

هم در آخور هم در آخر عجز دید
مرده شد دین عجایز را گزید

He is conscious of being helpless both in the stable and in the last state:
he is dead; he has adopted "the old women's religion."

چون زلیخا یوسفش بر وی بتافت
از عجوزی در جوانی راه یافت

Like Zalikha, when Joseph beamed upon her,
found the way from decrepitude to youth.

زندگی در مردن و در محنت است
آب حیوان در درون ظلمت است

Life depends on dying and on suffering tribulation:
the Water of Life is in the Darkness.

رجوع کردن به قصه‌ی پروردن حق تعالی نمرود را بی‌واسطه‌ی مادر و دایه در طفلی

Resuming the Story of the most High God's bringing up Nimrod in his childhood without the intervention of mother and nurse.

حاصل آن روضه چو باغ عارفان
از سموم و صرصر آمد در امان

"In short, that garden, like the orchard of gnostics,
was secure from the simoom and the *sarsar* wind.

یك پلنگی طفلکان نوزاده بود
گفتم او را شیر ده طاعت نمود

A leopardess had newly given birth to cubs:
I bade her give milk to him, and she obeyed.

پس بدادش شیر و خدمتهاش کرد
تا که بالغ گشت و زفت و شیر مرد

So she gave him milk and tended him
till he grew up and became strong and valiant.

چون فطامش شد بگفتم با پری
تا در آموزید نطق و داوری

When he was weaned,
I told the peris to teach him how to discourse and deal justice.

پرورش دادم مر او را ز آن چمن
کی به گفت اندر بگنجد فن من

I gave him nourishment from that garden:
how should My artfulness be contained in words.

داده من ایوب را مهر پدر
بهر مهمانی کرمان بی‌ضرر

I bestowed on Job a father’s love
in order that he might entertain the worms hospitably and do them no harm.

داده کرمان را بر او مهر ولد
بر پدر من اینت قدرت اینت ید

I bestowed on the worms love for him like that of children for their father.
Look, here is Power, here is Hand!

مادران را داب من آموختم
چون بود لطفی که من افروختم

I have taught mothers to care:
how must be the kindness that I have kindled!

صد عنایت کردم و صد رابطه
تا ببیند لطف من بی‌واسطه

I showed a hundred favours and a hundred ties,
that he might experience My kindness directly,

تا نباشد از سبب در کش مکش
تا بود هر استعانت از منش

And not be distracted by any secondary cause,
to the end that every call for help should be made by him to Me,

ور نه تا خود هیچ عذری نبودش
شکوتی نبود ز هر یار بدش

Or at least that he should have no excuse and no occasion
to complain of any evil companion.

این حضانه دید با صد رابطه
که بپروردم و را بی‌واسطه

He enjoyed this tender care by a hundred ties,
for I fostered him without an intermediary.

شکر او آن بود ای بنده‌ی جلیل
که شد او نمرود و سوزنده‌ی خلیل

His thanks, O honoured servant, were this
that he became Nimrod and the burner of Khalíl”—

همچنان کاین شاه زاده شکر شاه
کرد استکبار و استکثار جاه

Just as this prince, in return for the favours of the King,
showed arrogance and sought to aggrandise himself,

که چرا من تابع غیری شوم
چون که صاحب ملك و اقبال نوم

Saying, “Why should I become the follower of another
when I possess empire and new fortune?”

لطفهای شه که ذکر آن گذشت
از تجبر بر دلش پوشیده گشت

The King’s favours, of which the tale has been told above,
were veiled from his heart by his outrageous insolence—

همچنان نمرود آن الطاف را
زیر پا بنهاد از جهل و عمی

“Even so did Nimrod ignorantly and blindly
trample underfoot those favours.

این زمان کافر شد و ره می‌زند
کبر و دعوی خدایی می‌کند

Now he has become an infidel and is waylaying:
he is acting with arrogance and pretending to Divinity.

رفته سوی آسمان با جلال
با سه کرکس تا کند با من قتال

By means of three vultures he has gone towards august Heaven
in order to battle with Me,

صد هزاران طفل بی‌تلویم را
کشته تا یابد وی ابراهیم را

And has killed a hundred thousand innocent children
that he may find Abraham;

که منجم گفت کاندر حکم سال
زاد خواهد دشمنی بهر قتال

For the astrologers declared that, according to the forecast for the year, there would be born an adversary to combat him,

هین بکن در دفع آن خصم احتیاط
هر که می‌زایید می‌کشت از خباط

'Listen, take precautions to repel that enemy';
in his craziness he would eagerly kill every child that was born.

کوری او رست طفل وحی کش
ماند خونهای دگر در گردنش

To confound him, the inspired child was saved;
the blood of the others remained upon his neck.

از پدر یابید آن ملك ای عجب
تا غرورش داد ظلمات نسب

Oh, it is wonderful! Did he obtain that empire from his father
so that he was befooled by the darkness of noble lineage?

دیگران را گر ام و اب شد حجاب
او ز ما یابید گوهرها بجیب

If father and mother were an obstacle to others,
he derived the jewels in his pocket from Me."

گرگ درنده‌ست نفس بد یقین
چه بهانه می‌نهی بر هر قرین

Assuredly your wicked carnal soul is a rapacious wolf:
why are you laying the blame on every comrade?

در ضلالت هست صد کل را کله
نفس زشت کفرناك پر سفه

In its misguidedness the foul disbelieving unconscionable carnal soul
is a cap for a hundred baldpates.

زین سبب می‌گویم ای بنده‌ی فقیر
سلسله از گردن سگ بر مگیر

For this reason, O poor slave, I am always saying,
"Do not remove the collar from the neck of the cur."

گر معلم گشت این سگ هم سگ است
باش ذلت نفسه کاو بد رگ است

If this cur has become a teacher, it is a cur still:
be you one whose carnal soul is abased, for it is evil-natured.

فرض می‌آری بجا گر طایفی
بر سهیلی چون ادیم طایفی

You will perform your bounden duty
if you go round about Suhayl as Tá'if hide,

تا سهیلت واخرد از شر پوست
تا شوی چون موزه‌ای هم پای دوست

In order that Suhayl may redeem you from the vices of the skin,
and that you may fit the foot of the Beloved like a boot.

جمله قرآن شرح خبث نفسهاست
بنگر اندر مصحف آن چشمت کجاست

The entire *Qur'an* is a description of the viciousness of carnal souls:
look into the Holy Book! Where is your eye?

ذکر نفس عادیان کآلت بیافت
در قتال انبیا مو می‌شکافت

An account of the carnal soul of people like Ad, which found weapons,
took the utmost pains to combat the prophets.

قرن قرن از شوم نفس بی‌ادب
ناگهان اندر جهان می‌زد لهب

From generation to generation, the wickedness of the undisciplined
carnal soul was the cause of the world being suddenly set on fire.

رجوع کردن بدان قصه که شاه زاده زخم خورد از خاطر شاه، پیش از استکمال فضایل دیگر از دنیا برفت

Returning to the Story of the prince who was smitten by a blow from the heart of the King and departed from this world before he was fully endowed with the other excellences.

قصه کوته کن که رشك آن غیور
برد او را بعد سالی سوی گور

Abridge the tale: after a year the indignation of that jealous one
brought him to the grave.

شاه چون از محو شد سوی وجود
چشم مریخیش آن خون کرده بود

When the King emerged from the state of self-effacement into consciousness,
his martial eye had wrought that bloodshed.

چون به ترکش بنگرید آن بی‌نظیر
دید کم از ترکشش یك چوبه تیر

When the peerless looked at his quiver
he perceived that one arrow was missing from his quiver.

گفت کو آن تیر و از حق باز جست
گفت کاندر حلق او کز تیر تست

He said "Where is that arrow?" and requested God.
He replied, "In his throat, for it is by your arrow."

عفو کرد آن شاه دریادل ولی
آمده بد تیر او بر مقتلی

The King, whose heart was like an ocean, pardoned him;
but, alas, the arrow had struck a vital spot.

کشته شد در نوحه‌ی او می‌گریست
اوست جمله هم کشنده و هم ولی است

He was slain, and the King wept in mourning for him,
he is all: he is both the slayer and the next of kin;

ور نباشد هر دو او پس کل نیست
هم کشنده‌ی خلق و هم ماتم کنی است

For if he is not both, then he is not all;
he is both the slayer of people and a mourner.

شکر می‌کرد آن شهید زرد خد
کان بزد بر جسم و بر معنی نزد

The pale-cheeked martyr was thanking that it had smitten his body
and had not smitten that which is real.

جسم ظاهر عاقبت هم رفتنی است
تا ابد معنی بخواهد شاد زیست

The visible body is doomed to go at last
that which is real shall live rejoicing forever.

آن عتاب ار رفت هم بر پوست رفت
دوست بی‌آزار سوی دوست رفت

If that punishment was inflicted, yet it fell only on the skin:
the lover went unscathed to the Beloved.

گر چه او فتراك شاهنشه گرفت
آخر از عین الکمال او ره گرفت

Although he laid hold of the Emperor's saddle-strap,
in the end he was admitted by the eye whose glances kill.

و آن سوم کاهلترین هر سه بود
صورت و معنی بکلی او ربود

And the third was the laziest of the three:
he won completely—the form as well as the reality.

وصیت کردن آن شخص که بعد از من او برد مال مرا از سه فرزند من که کاهل تر است

The injunctions given by a certain person that after he died his property should be inherited by whichever of his three sons was the laziest.

آن یکی شخصی بوقت مرگ خویش
گفته بود اندر وصیت پیش پیش

Long ago a certain person, in giving injunctions on his death-bed,
had spoken—

سه پسر بودش چو سه سرو روان
وقف ایشان کرده او جان و روان

He had three sons like three moving cypresses:
to them he had devoted his soul and his spirit.

گفت هر چه در کفم کاله و زر است
او برد زین هر سه کاو کاهلتر است

He said, "Whichever of these three is the laziest,
let him take all the goods and gold in my possession."

گفت با قاضی و بس اندرز کرد
بعد از آن جام شراب مرگ خورد

He told the cadi and enjoined him strictly:
after that, he drained the wine cup of death.

گفته فرزندان به قاضی کای کریم
نگذریم از حکم او ما سه یتیم

The sons said to the cadi, "O noble sir,
we three orphans will not depart from his decision.

سمع و طاعه می‌کنیم او راست دست
آن چه او فرمود بر ما نافذ است

We accept and obey: control belongs to him:
what he has commanded must be executed by us.

ما چو اسماعیل ز ابراهیم خود
سر نپیچیم ار چه قربان می‌کند

We are like Ishmael: we will not recoil from our Abraham
though he is offering us in sacrifice."

گفت قاضی هر یکی با عاقلیش
تا بگوید قصه‌ای از کاهلیش

The cadi said, "Let each one, using his intelligence,
and give some account of his laziness,

تا ببینم کاهلی هر یکی
تا بدانم حال هر یك بی‌شکی

That I may perceive the laziness of each
and know beyond any doubt the case of every one."

عارفان از دو جهان کاهلترند
ز آنك بی‌شد یار خرمن می‌برند

The gnostics are the laziest folk in the two worlds,
because they get their harvest without ploughing.

کاهلی را کرده‌اند ایشان سند
کار ایشان را چو یزدان می‌کند

They have made laziness their prop
since God is working for them.

کار یزدان را نمی‌بینند عام
می‌نیاسایند از کد صبح و شام

The vulgar do not see God's working
and never rest from toil at morn or eve.

هین ز حد کاهلی گویید باز
تا بدانم حد آن از کشف راز

"Come,", "define laziness, so that from the disclosure of the secret
I may learn its definition."

بی‌گمان که هر زبان پرده‌ی دل است
چون بجنبد پرده سرها واصل است

It is unquestionable that every tongue is a curtain over the heart:
when the curtain is moved, the mysteries reach us.

پرده‌ی کوچك چو یك شرحه‌ی کباب
می‌بپوشد صورت صد آفتاب

A little curtain like a slice of roast-meat
conceals the forms of a hundred suns.

گر بیان نطق کاذب نیز هست
لیك بوی از صدق و کذبش مخبر است

Even if the oral explanation is false,
yet the scent makes one acquainted with his veracity or falsehood.

آن نسیمی که بیاید از چمن
هست پیدا از سموم گولخن

The zephyr that comes from a garden
is distinct from the simoom of the ash-heap.

بوی صدق و بوی کذب گول گیر
هست پیدا در نفس چون مشك و سیر

The scents of truth and fool-catching falsehood
are apparent in the breath, like musk and garlic.

گر ندانی یار را از ده دله
از مشام فاسد خود کن گله

If you cannot distinguish a friend from a double-hearted person,
complain of your own rotten sense of smell.

بانگ هیزان و شجاعان دلیر
هست پیدا چون فن روباه و شیر

The voices of cowards and brave courageous men
are as distinct as the characteristics of the fox and the lion.

یا زبان همچو سر دیگ است راست
چون بجنبد تو بدانی چه اباست

Or, the tongue is just like the lid of a cooking-pot:
when it is moved you know what sort of food is inside;

از بخار آن بداند تیز هش
دیگ شیرینی ز سکباج ترش

One whose sense is keen can tell by the vapour
whether it is a pot of sweetmeat or sour *sikbáj* (stew flavoured with vinegar).

دست بر دیگ نوی چون زد فتی
وقت بخریدن بدید اشکسته را

When a man taps a new pot with his hand
at the time when he is buying it, he detects the cracked one.

گفت دانم مرد را در حین ز پوز
ور نگوید دانمش اندر سه روز

He said, “I know a man at once by his mouth;
and if he do not speak, I know him within three days.”

و آن دگر گفت ار بگوید دانمش
ور نگوید در سخن پیچانمش

The second said, “I know him if he speak,
and if he do not speak, I engage him in conversation.”

گفت اگر این مکر بشنیده بود
لب ببندد در خموشی در رود

He said, “If he has heard of this device,
he will close his lips and take refuge in silence.”

Parable.

آن چنان که گفت مادر بچه را
گر خیالی آیدت در شب فرا

The case is like that of the mother who said to her child,
“If a ghost comes to you in the night,

یا به گورستان و جای سهمگین
تو خیالی بینی اسود پر ز کین

Or if in a graveyard and frightful place
you behold a black boogeyman full of rage,

دل قوی دار و بکن حمله بر او
او بگرداند ز تو در حال رو

Keep a stout heart and rush at it,
and immediately it will turn its face away from you.”

گفت کودك آن خیال دیووش
گر بدو این گفته باشد مادرش

“Said the child, “Suppose the devilish boogeyman’s mother
has said this to it;

حمله آرم افتد اندر گردنم
ز امر مادر پس من آن گه چون کنم

If I rush at it, by its mother’s orders it will fall on my neck:
what shall I do then?

تو همی‌آموزی‌ام که چست ایست
آن خیال زشت را هم مادری است

You are teaching me to stand firm,
the ugly boogeyman has a mother too.”

دیو و مردم را ملقن آن یکی است
غالب از وی گردد ار خصم اندکی است

The instructor of devils and of mankind is the One:
through Him the enemy prevails if he is in small force.

تا کدامین سوی باشد آن یواش
اللّٰه اللّٰه رو تو هم ز آن سوی باش

On whichever side that Gracious One may be, go and for God’s sake,
for God’s sake, be you also on that side!

گفت اگر از مکر ناید در کلام
حیله را دانسته باشد آن همام

He said, “Suppose the worthy man
is not induced to speak by your device and has perceived the trick,

سر او را چون شناسی راست گو
گفت من خامش نشینم پیش او

Tell me truly, how can you know his hidden nature?”
He replied, “I sit before him in silence

صبر را سلم کنم سوی درج
تا بر آیم صبر مفتاح الفرج

And make patience a ladder to climb upwards:
patience is the key to success.

ور بجوشد در حضورش از دلم
منطقی بیرون از این شادی و غم

And if in his presence there should gush from my heart
a speech beyond this joy and sorrow,

من بدانم کاو فرستاد آن به من
از ضمیر چون سهیل اندر یمن

I know that he has sent it to me
from the depths of a soul like Canopus in Yemen.

در دل من آن سخن ز آن میمنه است
ز انکه از دل جانب دل روزنه‌ست

The speech in my heart comes from that auspicious quarter,
for there is a window between heart and heart.”

مر بزرگی و را گردن نهم
منتی هم بر دل و بر تن نهم

چون فتاد از روزن دل آفتاب
ختم شد و الله اعلم بالصواب

پایان دفتر ششم